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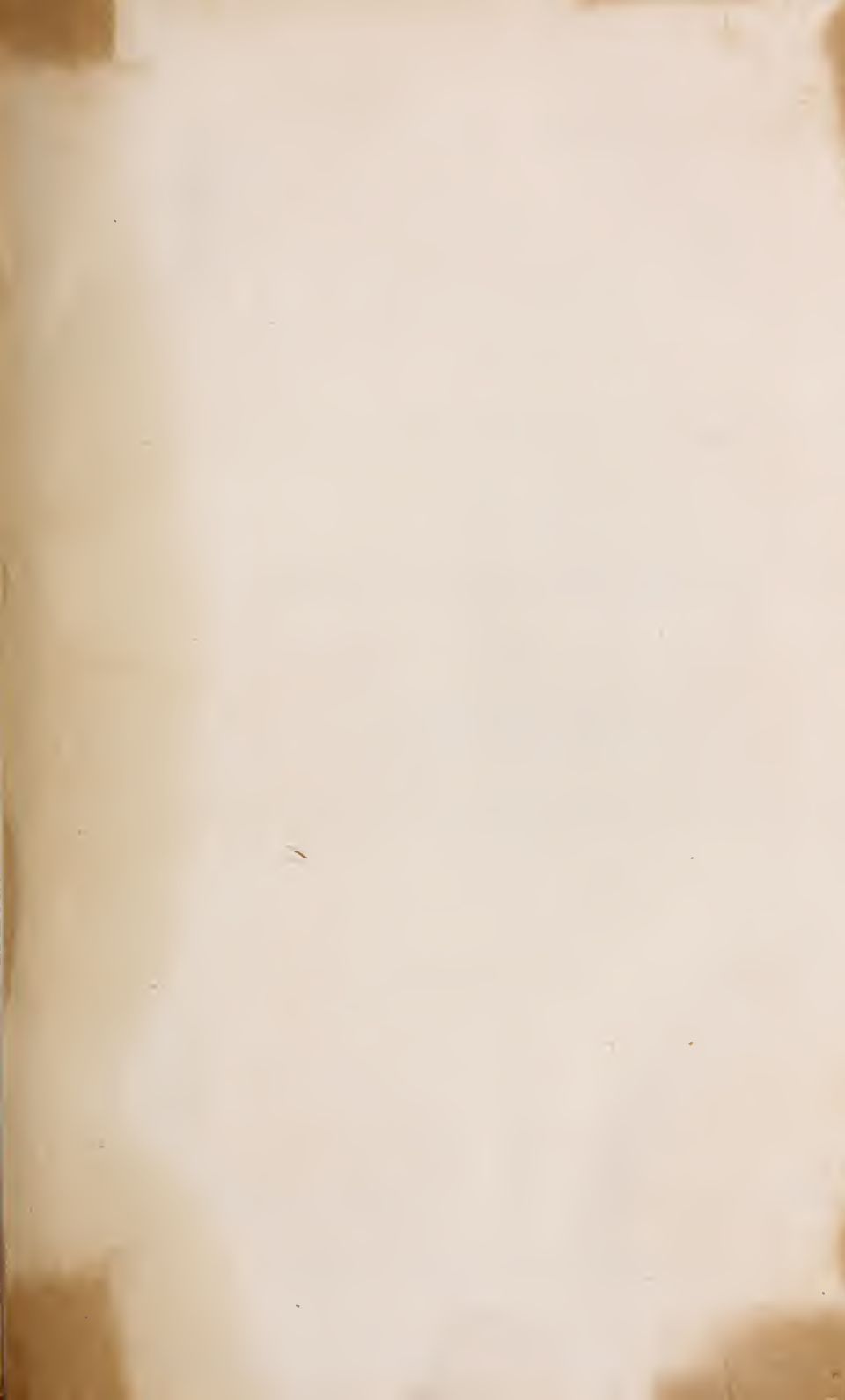
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FOREIGN MISSIONARY CHRONICLE.

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No. 9.

Board of Foreign Missions.

THE ISLAND OF ST. HELENA.

The Rev. J. M. Jamieson has communicated the following account of St. Helena, the ship in which he returned from India having touched at that island.

Seventy-four days had elapsed from the time we bade farewell to the shores of India, when for the first time we caught a glimpse of the far-famed St. Helena.

It is situate in the southern Atlantic ocean, and in lat. 15 deg. 55 min. S., and lon. 5 deg. 35 min. west. The Island is of a circular form, and 27 miles in circumference. Population about 5000.

It was discovered by the Portuguese; but at what time, and what its subsequent history has been until taken by the English I have, at present, no means of ascertaining. At the distance of 40 miles its cloud-girt summit presented an undulating outline, just above the horizon, which might have been mistaken for a dense cloud. But the practised eye of the sailor is seldom imposed upon by such appearances, and the officers of the ship soon assured us that our eyes rested once more on *terra firma*. With a fair breeze and full sails, the gallant "Tioga" severed the opposing waves, and bounded on towards the Island. But no sooner had the rocky peaks become more prominently developed to the eye, than the sun sunk beneath the horizon, and the shades of night gathered around its many shadowed mountains. We therefore hove to, and awaited the return of day. The next day was the Sabbath, and brought with it a fresh interest. The bold rocky coast presented a new and more picturesque aspect. The soft, cloud-like appearance, first seen in the horizon, was transformed into rugged precipices, sloping lawns and shady groves. Impending rocks, as if upheaved from the bottom of the ocean by some awful convulsion of nature, rose up perpendicularly from the sea some thousand feet, and formed an impregnable barrier around the Island. The "Tioga" glided on, and as we approximated the harbour, many small but strong forts, perched on the summits of the rocks and inserted in their cavities became visi-

ble, with their batteries of guns commanding the entrance to the valley, and the anchorage. At length the ship took up her position, and once more dropt her anchor. Immediately the Port Captain made his appearance, and having examined the ship's papers, and assured himself of the healthy state of the passengers and crew, took his departure. This was the signal for all who wished to go on shore to follow. A nephew of Mr. C., the American Consul, also came on board. From him we ascertained there were three places of worship on the Island; an Episcopal Church, and a Dissenting Chapel in James Town, and one of the Church of England in the interior of the Island, and that in all of these divine service would be held that day at eleven o'clock. On hearing this, Captain E., Mr. H., and myself concluded to call at once on the consul, and as we learned he was a pious man, and attended worship at the Dissenting Chapel, we proposed to accompany him. He accordingly met us on the quay, and kindly conducted us to the chapel. While on the way we inquired of Mr. C. to what denomination of Christians the minister of the congregation to which we were proceeding belonged. He replied he was not known by any sectarian name. From this and other similar inquiries, we inferred he held the principles of the "*Plymouth Brethren*."

On our arrival at the chapel we were informed that the pastor was unwell, and not able to preach, and that a young man who had been converted through his instrumentality about a year ago, was to officiate in his place. At the appointed hour he appeared, entered the pulpit, and commenced by singing a hymn, and prayer. In the mean time Mr. C. desired me to preach the sermon. This I consented to do. There were about 200 persons present, and all seemed attentive to the word of life. After service we, in company with Mr. C., visited the pastor, and found him suffering from a bronchial disease. He is a Scotchman by birth, but came last from the Cape of Good Hope. He is about 35 years of age, intelligent, eloquent, and a devoted minister of the Gospel. It is but little more than a

year since he came to St. Helena, and to use his own words, he then found the people of the Island enveloped in moral darkness, or sunk into merely lifeless religious formalities. He has since collected a good congregation, some of whom are burning and shining lights. He has also obtained upwards of £500 for erecting a new chapel. He preaches at several places on the Island during the week, and is much beloved by his people. He is, I believe, supported on the voluntary principle.

In the afternoon Mr. H. preached to a large congregation of attentive hearers. After service many gathered around us and gave us a most affectionate welcome. Never since I left America, ten years ago, have I seen so much Christian love manifested. Captain E. and I dined with Mr. C., and Mr. H. accepted an invitation from the Rev. Mr. F., (a German Missionary, who has charge of some 1200 liberated African slaves on the Island,) to dine with him. In the evening we returned to the Tioga, and spent the night on board.

James Town is situated in a narrow valley of the same name, which opens up from the anchorage, and extends back about a mile from the ocean. It is a beautiful town, but almost obscured by the immense mountains and rocks which enclose it on three sides. The houses are neatly built of cut stone and slated. Many of them have an appearance of grandeur seldom seen in country towns. The walks of the principal street are handsomely paved with pebbles, and the centre McAdamized. It is about one mile in length, and for the most part has rows of Peepul trees on both sides, which give it a rural appearance. Higher up the valley there are beautiful gardens belonging to the residents, and one, I believe, to Government. These produce apples, peaches, pears, plantains and grapes; but, with the exception of the latter two fruits, the others are very insipid.

There are several respectable shops in James Town, where almost all descriptions of European goods can be procured, but at a very high rate.

Many of the oldest inhabitants were born and educated on the Island, and have never been off it. They speak of their little world as a delightful and wonderful place, and some of them would not exchange it for any other portion of the earth. When discovered it was uninhabited, and those who now reside on it are from all parts of the world, which makes the society quite a medley.

On Monday morning Captain E., Mr. B., Mr. H., and myself agreed to make an excursion in the interior of the Island, and to visit the spot where the mortal remains of the great, but misguided *Napoleon* were entombed for many years.

We accordingly procured four horses from Mr. C., and set out before breakfast.

From James Town we ascended Ladder Hill by an excellent road to a Fort, which commands the entrance to the town. Its elevation is about 800 feet above the sea. Thence the road led over low hills, and through scattered forests of firs, and junipers of a dwarfish size. On all sides were seen mountains rising to the height of from 2000 to 3000 feet, whose summits were covered with dark, dense foliage, and their slopes interspersed with beautiful spots of cultivation and pasturage. At short intervals splendid country mansions belonging to the authorities of the Island, and private gentlemen, were also seen giving animation to the scene, and relieving it from an air of solitude. While to complete the landscape we caught, through the abrupt ridges and chasms into which the Island has been severed, occasional glimpses of the ocean, dashing its surges against the opposing rocks, and stretching out its troubled surface until lost in the distant horizon. The hedges of the farms were adorned with a beautiful variety of wild flowers, such as I had often seen on the Himalaya mountains, and the fields carpeted with luxuriant grass, interspersed with delicate flowerets. After riding about 5 miles, we arrived at a beautiful country seat called *Fairy Land*. It belongs to a Mr. A., a merchant in James Town. He was twenty years in America, married in Carlisle, Pa., and came to St. Helena ten years ago with his wife. They were much pleased to see us all. They had kindly invited us to stop at their country seat, and ordered the servants to get breakfast for us. This invitation we gladly accepted. The house is a beautiful cottage, built of cut stone, and stands on the knoll of a hill. The grounds are tastefully laid out, and intersected by neat walks. In them numerous fruit trees, as the apple, pear, peach and orange, and various flowers, have been carefully cultivated. The apples, pears, and peaches were ripe. They were, however, far inferior to those in America in flavour.

The surrounding scenery is sublime. Awful chasms, wild, gloomy ravines, towering peaks, streams of liquid water pouring over rocky precipices into the sea, and the dark blue ocean, all combine to complete the landscape.

Leaving *Fairy Land* we proceeded to visit the Tomb of *Napoleon*, and after a pleasant ride of two miles, we arrived at the celebrated spot. The place which the mighty conqueror selected for his long home does credit alike to his taste, and greatness of mind. It is in a slightly depressed valley near the eastern part of the Island, and surrounded by gently sloped fields of cultivation. The tomb is a plainly constructed vault, walled with rough stones and lime. It is about eight feet in length, three in breadth, and seven in depth. It is entered by a rude flight

of stone steps, and has a cavity in the bottom, in which the coffin was cemented. This cavity appeared remarkably short, only five feet and six or eight inches in length. The tomb is enclosed by a plain iron railing, some ten feet square, and covered by a weather-beaten tarpoling. Over this hangs a withered, and almost branchless weeping willow, and several small cedars are planted around it. Such for twenty years was the humble sepulchre of him who but a few years ago was the terror of all Europe, and the greatest man of his age.

The ground on which the tomb is, has been rented from Government by a poor widow woman. She charges each visitor one dollar, and thus collects money enough to pay the rent and support herself. There is also a superannuated Scotch sergeant, who lives near the tomb, and has had charge of it ever since Bonaparte was buried. He takes much interest in relating anecdotes concerning the Emperor, and becomes quite eloquent in his praise. When asked if Napoleon could speak English, he said, "O! yes, he spoke it slowly but *fluently!*" He gave me a small stone and a piece of plaster out of the wall of the tomb, for which I paid him his price. He showed us the spring of water, near the tomb, from which Bonaparte always procured his drinking water. It is the best on the Island. The plantation, called *Long Wood*, where Napoleon resided all the time he was on the Island, is about a mile from the tomb. It is a beautiful place, has considerable level ground about it, and is planted with various kinds of trees.

The climate of St. Helena is always cool, and pleasant except in the deep glens. Rain frequently falls in gentle showers, and the hills and valleys are generally clothed with verdure. The products of the Island are potatoes, turnips, and various kinds of vegetables; also a variety of tropical fruits, and some which belong to the temperate zones. The soil is in some places a rich black loam, and several feet deep. There is, however, no corn grown on the Island, as the inhabitants have no mills to grind it. Their flour is all imported. Bread is consequently very dear. There are many sheep raised by the farmers, but they, as well as all kinds of stock on account of the great demand for the supply of ships, are likewise very dear.

In the evening we returned to James Town, and were kindly invited to dine with the A's. After dinner we, accompanied by Mr. B. and several other friends went on board the Tioga, and there bidding them farewell, weighed anchor, and set sail for New York.

India : Lodiana Mission.

COMMUNICATION FROM THE REV. L. JANVIER:
MARCH 26, 1846.

A Brief Account of the late War between the British and the Sikhs.

It has been for some time my purpose to write you a brief account of the deeply, painfully interesting events that have been taking place during the past winter on our north-western border, and especially with reference to the marked goodness of God in delivering our mission and all its affairs from the dangers to which they were exposed. You are aware that for two or three years past the Punjab has been in a most disordered state. From the time that the Maharajah Sher Singh was assassinated, there has been an almost uninterrupted succession of scenes of anarchy and bloodshed. The Governor-General of India in the mean time felt it to be necessary to guard well the border, lest the large and well-trained, but lawless Sikh soldiery should carry their career of violence so far as to make incursions on the Company's territories. To this end the two stations on the Sutledge, Lodiana and Ferozpur, and a third within a few marches of that river, Ambala, had a larger amount of troops than usual thrown into them about a year since; so that there must have been about 20,000, including cavalry and artillery, at the three stations. In the course of the year various acts occurred on the part of the Sikhs which might have been interpreted as insults offered to the Company's government, but still the Governor General seemed quite resolved to take no notice of them, so long as it was possible to avoid doing so. Indeed it has been generally understood that he had instructions from England, to avoid making war upon the Punjab if it was at all possible to do so, consistently with the duty he owed to those from whom he received his authority, and to the people placed under his rule. As the last cold season drew on, several additional regiments were ordered up the country, in order to be prepared for any event. In September the Governor-General left Calcutta for the Upper Provinces. This was, as you are perhaps aware, Sir Henry Hardinge's first visit in this direction; and it was generally supposed that he would endeavour to take some measures for securing a better understanding with the Sikh government: He appeared determined, however, to pursue a pacific policy. So far did he carry this resolution that when on his way up he learned that the Commander-in-Chief had ordered a body of troops from Meerut to march for the Sutledge, and that those troops were actually on the march, he countermanded the order, and required them to return to their quarters. This act has since been greatly regretted by many, but it serves at

least to show what the views and plans of government were. When the Governor-General reached Ambala he had an interview with the Political Agent for that region, the distinguished, and now lamented Major Broadfoot. Then it was, if I mistake not, that he was put in possession of facts which left little room for hope that a war could be avoided. Early in December it had been rumoured that the Sikhs were crossing the Sutledge between Lodiana and Firozpur. On the 11th of that month the Governor-General reached Lodiana, and on the 13th he issued a proclamation, stating that the Sikh nation had grossly violated their treaties with the Company's government, as their army had in a time of peace, and without provocation, crossed into the Company's territories and entrenched themselves there; and that he in consequence now pronounced all the Sikh possessions on this side of the river confiscated, and that any bands of armed men found in the Company's territories should now be treated as violators of the public peace. At the same time he called on the rulers of the protected Sikh states on this side the Sutledge to support the Company's cause, as they had bound themselves to do, assuring them that if any of them failed to do so, they would in due time be treated accordingly. You will perceive from this that the rumour above referred to was but too true. The fact was that the Sikhs to the number of 60,000 had crossed the river and encamped at a place called Firozshahr, where they had entrenched themselves most securely, being provided with about an hundred pieces of fine, well-manned artillery. In the mean time Firozpur was placed in the most imminent danger, for there were not more than 10,000 men in it, and the Sikhs could have fallen upon and cut them to pieces at any time; or they could have intercepted the detachments that were coming on, and so destroyed the army before it was formed. But it appeared as if the Lord in some way turned their counsels into foolishness; for there they remained in their entrenchments until the force that was sent on to relieve Firozpur had effected a union with the Firozpur troops. At least they did not succeed in preventing that union, although they did not strictly confine themselves to their entrenchments, as will appear from the mention which I now proceed to make of the battle of Mudki.

On the discovery of the real state of events, the Governor General hastened operations as much as possible to meet the coming crisis, and especially to relieve Firozpur. On the 15th of December the troops marched from Lodiana, while from more distant points they were brought on as fast as possible. On the 18th a portion of the British army fell in with a body of Sikh troops much superior to them in numbers near the village of Mudki, which is between Lodia-

na and Firozshahr; and a hard-fought, bloody battle ensued. Many fell on both sides, but eventually the Sikhs were driven, and their cannon taken. I should remark that the British troops, both European and Seapoys were greatly exhausted from overmarching, and want of provisions and water, having marched night and day with little intermission. This same plan of forced marching was continued until the 21st, when the united forces reached the enemy's camp. A fearful conflict then ensued. Night came on, and the battle still raged. Late at night hostilities ceased: and the British troops again had to lie down on the cold ground, without food, water, or shelter. And the Sikh troops were so emboldened, that in the night they commenced playing their heavy guns upon them. With the light of morning the battle was renewed. The British troops fell by hundreds, and the Sikhs I suppose by thousands. In the course of the day, after a fearful struggle, the entire camp was carried, the bayonet doing the chief of the work; as the entrenchments were so strong that there was little opportunity for artillery to do any thing against them. About 90 guns were taken from the Sikhs. The loss of the British in killed and wounded in this battle and in that of Mudki, was upwards of 2000. The number actually killed I do not know, but many of the wounded died afterwards. The loss of the Sikhs must have been immense. The remains of their army crossed the river; some of them taking possession of an island in the river.

No farther fighting, except occasional skirmishes, took place until the 28th of January, when a division of the army, under Gen. Sir Harry Smith, met that portion of the Sikh army which had remained in the neighborhood of Lodiana, and obtained a most decisive victory, sustaining themselves but little loss. This battle was fought near Aliwal, about 16 miles distant from Lodiana.

The remarkable deliverance of Firozpur from being attacked by an overwhelming foe has already been noticed. But the protection of Lodiana during a long period of utter defencelessness, seems a still more strongly marked instance of Divine interposition. From the 15th of December, when the troops left that place, until near the end of January, there was, humanly speaking, nothing whatever to prevent the Sikhs from utterly laying waste the city, and putting all its inhabitants to the sword or to flight. For many weeks of that time, there were not even troops enough there to defend the little fort, and the officers' families that had taken refuge in it, in case the enemy had come in any considerable numbers. The troops were all drawn off in the direction of Firozpur; and those that came on up the country still went in that direction, leaving Lodiana out of their line

of march. At the same time the Sikhs had assembled themselves at the foot of Falaur, just across the river, scarcely six miles distant from Lodiana, to the number of about 20,000. Had they chosen to cross, which they could have done on any day, they would have found a handful of men in the Fort, some of them sick, and the people of the city just as little prepared or disposed to assist them as a flock of sheep would be to resist a pack of wolves. The Sikhs are an active, energetic, warlike race; and the people on the border have had great dread of them, so that there is every reason to believe that had they come the city would have been completely at their mercy. When this state of things came on, you may imagine what were our feelings in regard to our personal safety, the continuance of our operations, and the security of the mission property. We saw that it was truly a serious time. We earnestly sought divine direction as to the path of duty, and prayed particularly for two things; the one, that our operations might be continued throughout, the other, that the poor, defenceless city might be spared an attack. The month of December passed away, and we all continued at our post, and at our work. Often our fears were great, and at our work. Often our fears were great, though the most of the time we were favored with a good degree of calm confidence in God, and of assurance that He would take care of us. We knew that it might be our duty to fly, as it was that of Lot; or again, it might be necessary for us to stay, as it was for the soldiers in the ship in which Paul sailed. We did not wish to do even so much as to go into the Fort, if it could be avoided; but at the same time we felt quite decided that in case there was an alarm betokening imminent danger we ought to go there, as it was a place of shelter which in Divine Providence was prepared for us. And although as I have said it was but imperfectly guarded, still it was much better than nothing. Day by day we had reports that the Sikhs were crossing the river, or that such a day had been fixed on by them for crossing. At length it came to be an old story, and we used to listen to it almost with a smile.

Toward the close of December we held a day of fasting and prayer in our church, when we made it a special matter of supplication that it might please God to spare us and the city from the scourge of war. On Sabbath, the fourth of January we had our monthly concert of prayer, and in the address delivered on the occasion, the little church were exhorted with peculiar earnestness to put confidence in God, and to pray that the events now occurring might be overruled for the advancement of his kingdom. It proved a memorable Sabbath to us. We had not been out of church more than an hour, before a messenger came full speed from the Fort, with word that the Sikh army was within a

mile from cantonments, and that if we desired to take refuge in the Fort we must come with all haste, as the gates were likely to be closed in half an hour. The friendly messenger had just gone, when the three signal guns were heard, to intimate that the Fort would presently be closed. We made all possible haste. Our native Christian families and orphan girls took shelter on the premises of Timur Shah, son of the late Shah Sujah of Cabul. He had a body of armed men at his disposal, and as he was next door to us, and kindly offered to give such protection as he could, the brethren preferred going there to making the attempt to get to the hills. When we reached the Fort, about two miles distant from the Mission premises, we distinctly saw cantonments burning, and from time to time a loud report was heard, being the explosion of the different depositories of ammunition. We waited to see what would happen. All was confusion: but still the army of the enemy did not appear, excepting a small body of horse whom they had detached, to fire the houses. After some time the native corps that had been sent a short distance from the Fort, to watch the movements of the Sikhs returned, saying that the enemy after halting for a short time within a mile from them had moved off in another direction. Now how this is to be explained, we have never heard, and perhaps never shall. We only know that the hearer of prayer interposed to defend the defenceless. It may be that when they saw this regiment coming out toward them, and drawn up in a long line, they thought that it was merely the van of a much larger force; at all events after having shown the audacity to set the lines on fire, a body of 10,000 men moved away from before 800 Ghurkas. And to show the marked goodness of God I have to add that this Ghurka regiment had come in only that very morning; so that if they had not been there, there would have been none to send out, to make even the show of an army. Up to that day there had only been the shadow of a garrison there, as before mentioned. That night another regiment arrived. We spent Sabbath night in the Fort, and the next day returned to our homes and resumed our work. In the course of a few days after three more regiments came in, and it appeared as if we were to be quite secure. But this impression was short-lived. It has been mentioned that from the 22d of December to the 28th of January there was no fighting, except now and then a skirmish. But this calm was to prepare the way for a great and final struggle. The British army in the neighbourhood of Firozpur was receiving accessions from time to time, as different corps came up the country, but the special occasion of their delay was to give the siege train from Delhi time to join them, that thus they might be prepared to meet

any emergency, and to march, if necessary, upon Lahore. In the meantime the Sikhs had recrossed the river, and had again entrenched themselves very strongly on this side, near a village called Sobraon, 21 miles from Firozpur. It is generally supposed that the British were very willing to let them do this, as they would much rather meet them on this side and then cross into the Punjab than to have a powerful foe entrenched on the opposite bank, to meet them as they passed over the ford. As the month of January passed away, and the time drew near for the siege train to arrive, we learned that the troops lately arrived in Lodiana would not remain there, but would proceed to join the main army. At the same time the Sikh army that had crossed the river in the neighbourhood of Lodiana continued to threaten that place, and several times, subsequent to the Sabbath above referred to, it was thought they were coming on to the attack. With this prospect, and with utter uncertainty as to the amount of any force that might be left at Lodiana, we began to consider seriously whether we ought longer to hold our position. Our friends down the country had long been most solicitous about us, and had thought that if we could safely travel we ought by all means to leave. We at length determined to give our native Christian families who had been most anxious to retreat to Saharanpur permission to do so. On the 10th of January they left for that place together with the orphan girls. We still thought that we could remain. However the most stringent orders from head quarters came that all officers' families should be removed to places of safety; and day by day the ladies in the Fort were, according to these instructions, moving off. We of course did not come under these orders, but we did not think that they ought to be slighted by us; and when in addition we found that although they would still be willing to give us such shelter as they could in the fort, yet in case of a siege they would much rather have no persons there but fighting men, and when we considered farther that we were liable to daily alarms and interruptions, it was decided among us that Mrs. Janvier and myself with our children and those of Br. Porter should leave for Saharanpur, and that Br. Porter should stay and carry on the press and English school, so long as it should be practicable to do so. On the 16th January we left. Br. Porter was permitted to continue at his post, and the operations of the station were not for a single day suspended. Matters there however continued to appear more and more warlike. Repeatedly the force moved out to meet the Sikhs who were said to be coming on. Detachments were placed in different parts of the station to guard the weak points. A body of troops and a couple of guns were stationed close upon the Mission

premises. This unsettled state of things continued until the 28th of January when as above mentioned the battle of Aliwal took place; which, although not at all decisive of the great struggle, yet had a most marked effect on the state of things at Lodiana. From that time, as we learned from Br. Porter, affairs there assumed a new aspect, and nothing afterwards occurred to renew the state of alarm and apprehension. Early in February the siege train arrived at Firozpur, and on the 10th of that month the British troops advanced to attack the entrenched camp of the Sikhs. A desperate and bloody conflict ensued. The heavy guns were not found so efficient as had been hoped for, on account of the wonderfully strong and well planned fortifications of the Sikhs, and the loss on the side of the Company was again severe. After about half a day's hard fighting they carried the enemy's camp, and continued the work of destruction until there was not a man of them left on this side the river. When they began to fly they attempted to cross by the bridge they had constructed; but that had been greatly injured during the action and presently gave way, so that the loss of life on their side was immense; probably not less than 10 or 15,000 in the battle and flight. The British army presently after the battle crossed the river, and proceeded towards Lahore. The Prime Minister, Gulab Singh, begged for opportunity to treat: but he was given to understand that all further arrangements should be concluded at Lahore. No farther resistance was offered. One of the conditions of peace was that all the remaining cannon that had been pointed against the British should be given up, and that the remnant of the army which still held together should come into camp, and lay down their arms before the Governor-General. These terms were complied with. The war is now at an end, and peace is established; how firmly, time must show. It was very generally supposed that after all that had occurred, the entire Punjab would be added to the Company's territories. But the Governor-General thought it better to take but a portion of the country: viz. the tract extending north from the river Sutledge to a tributary of that stream, the Beas; requiring the Sikh government at the same time to pay an indemnity to the amount of a crore and a half of Rupees (fifteen millions,) being equal to about seven millions of dollars. The Beas, instead of the Sutledge, now forms the boundary: and in case of any future hostilities, we should have the enemy's border at a distance of 65 miles instead of 6 or 7. One third of the indemnity has been paid, and immense amounts of spoil, consisting chiefly of guns and their appurtenances have gone down the country. A force of about 10,000 has been left at Lahore. This was done at the request of the Sikh govern-

ment, who declared to the Governor-General that without such an assistance they would be utterly unable to keep the soldiery in abeyance and to fulfil the terms of the treaty.

Lodiana, 14th April.—When I commenced the preceding narrative, I was on my return from Saharanpur to this place. I did not succeed in finishing it in time for the mail, and I fear when it reaches you 'twill be a piece of old news. Since the close of the war, all has remained quiet. The troops are still at Lahore, as above mentioned, and are to be continued there for some time. There are likewise to be four new stations in the newly occupied territory. Falaur, above referred to, is one; Jalandhar is another. This territory is called the Jalandhar Dooab. Dooab you will remember means "two rivers;" hence the application of the name to this region.

The way is now open for the propagation of the Gospel in the Punjab: that is in a portion of it. But we are not doing anything as yet. We do not deem it wise to act hastily; or to do anything that might tend to embarrass the plans of Government. It will not however I presume be long before we shall itinerate in that region; and in the course of a few months, if we only had the men, we might establish one or two stations there. But alas, our numbers in the stations already established are so reduced, that the time seems not near when we shall be able to put *them* in proper working order, independently of attempting to establish fresh outposts in the regions claimed by the enemy of souls.

I must now close. This sketch is very imperfect, although protracted perhaps to an undue length. I had intended making a number of observations also, but space does not admit

China: Antoy Mission.

COMMUNICATION FROM THE REV. HUGH A. BROWN:
FEBRUARY 13, 1846.

Notice of Foo-chou, as a mission-station—Calls upon the Chinese officers—Gambling at the beginning of the New Year—Birth-day of Siang-te—Feast of Lanterns—Dinner given to the Missionaries by the Mandarins.

Several weeks ago the Rev. Mr. S. arrived here from Foo-chou, where he had been staying about a month, collecting information with reference to the city and its adjoining country, and the facilities for establishing missions there. Mr. S. confirms fully the statements heretofore made as to the superiority in size of that city over all others opened, excepting Canton.—His estimate is that it is twice as large as Ningpo, three times that of Shanghai, and five times that of Amoy. The Consul resident there

seems to have managed well, in inducing the Mandarins to use efficient measures to remove all danger of violent or disrespectful treatment to foreigners. Mr. S. went freely into the Tartar quarter, where before it was not safe for a Chinese to venture. The forbearance of the people is yet however wholly unmixed with that cordiality which has been secured in this city. There is no doubt but that a very little of that free and kind intercourse which Missionaries are more apt to afford, would readily produce the desired change from the respect of fear to that of friendly regard. The way seems fully open for the residence of Missionaries at the port, but it is thought that for the first few months single men, or men unaccompanied by their wives, would answer the best purpose. Not because any violence would be offered, but because convenient houses for families could not be immediately rented, except at very exorbitant rates, whilst single men would find no difficulty in obtaining quarters sufficiently convenient in one of the Monasteries. Mr. S. purposes to urge upon his Society the immediate commencement of a Mission there, if they can find the men for it without weakening the stations at Shanghai and Ningpo, at the former of which places they have now one Missionary, and at both of which they wish to have a good force; or at least such is Mr. S.'s recommendation.

On the second day of the China New Year, we went to pay our respects to the high Mandarins of the city. The Thae-tok was absent, and our second call was on the *Chham-hu*, the Military Commandant. He received us very cordially: His button was the light clear blue. His appearance was that of a man of forty-five or fifty years, with a very passable countenance and presence. His conversation was in the Amoy dialect, and he entered into the discussion of various matters very freely. Satisfaction was expressed with our work and with, apparently, entire cordiality. On being asked if he would receive copies of our books, his answer was that he would be to the highest degree thankful. Nevertheless he went into a defence of Buddhism, and contended for the efficiency of the protection received from their gods. The claims of *Ma-cho-po*, the favourite goddess of the sailors, he particularly supported, asserting that in case of a leak at sea, when the sailors could not otherwise find out in what part of the vessel it existed, an appeal to *Ma-cho-po* was always successful.

Our next call was on the *Fo-ia*, or highest civil officer resident here. The *The-tok*, on whom we first called, is the Admiral of this station, and the highest in rank of all the officers. The *Fo-ia* is over a district of country around, including two *hus* and a *chin*—i. e. three counties. He wears an opaque blue button, which indicates a higher rank than the clear blue.

Here, too, we were received with marked politeness and cordiality. The Fo-ia is a Tartar, and a fine looking man of fifty-five or sixty. After a free conversation we retired, and were accompanied through all the courts to the street door.

At the *Hai-koan's* we did not gain admittance, the word being that he was not in, which we well knew was only a form of speech, well known in more Western lands. The *Hai-koan* is over the Customs, and this office is always held by a Tartar, and we are told the incumbent is changed several times a year.

As usual our reception with the *Hai-hong* was a very kind one. He himself offered to receive some of our books and distribute them among his dependents or friends. Retiring, we found a band of music playing for our gratification. Though from the *Hai-koan* we did not receive an audience, he soon afterwards sent his cards, acknowledging the call.

A few days after our visits, after the return of the Admiral to the city, an invitation was received to dine at his house with all the Mandarins. The members of the British Consulate, and Officers of a Man of War in port, were also invited. Those of the Consulate, and the Officers of the vessel had reasons for declining, and only three or four of us having given reason to suppose we would be present, the dinner was postponed. This was somewhat to our disappointment, for the others having declined, we thought it would be a favourable opportunity not likely to be soon again presented, of having a dinner alone with the officers, and had resolved, with the exception of one, to attend.

The late proclamation, extending the act of toleration to all sects of Christians, which you have no doubt received from Canton, has been posted up here, but only in two places, so far as we have been able to learn. This is indicative of a desire to make the edict as little known as possible.

Besides the closing of the shops on the first, and to some extent on the second day of the New Year, the most prominent characteristic of that season of festivity was the almost universal gambling. At the corners of the streets and in every favourable opening the tables were abundantly set and crowded with players.—Games at cards were very common, but those in which dice-men were used were perhaps most abundant. A bowl occupied the centre of the table of each company, and the chances were tried by grabbing the four or five dice-men and letting them fall again into the bowl. It is understood that for the first five days of the year there is no law against the practice. It abated somewhat during the fourth and fifth, but was still very common on the sixth, and gradually it has nearly given place to other amusements or to business. I have seen men carry-

ing about sweetmeats and painted eggs, such as please children, with a bowl and dice-men, in order to gamble with the boys, and I have witnessed a very little child, having staked his cash against perhaps one of the painted eggs, tossing the dice, in order to get the egg for nothing, but quite as likely to lose both egg and money.

On the 9th was the birth day of *Siong-te* or *Thi-kong*, the Supreme ruler, who is honoured for a few days at the recurrence of his birth day, and not again during the year. The mode of doing this is worthy of note.

Instead of permanent temples, temporary structures are set up. The parts of these are so prepared that they are readily taken apart or put together, so that whilst the structures remain but a few days after each erection, their materials answer for many years. This year we have seen two of these of a strikingly splendid and tasteful appearance. They were built on posts set in the wider parts of a couple of the least confined streets. In size they were nearly equal, and about 12 by 30 feet. On ascending the steps one would find himself in an apartment occupying the whole extent of the structure, but broken by semi-partitions, so as at once to relieve the view, and present a larger surface for ornament. At the end fronting the entrance the name of "The precious great upper Emperor" appeared written on the face of a mirror. Before this, the only representation made of the *Thi-kong*, are set the usual articles used in the worship of the inferior deities. On the altar we found a number of plates of fruit and cakes, all arranged with a great degree of elegance. The shrine, the altar, the roof, walls, semi-partitions, and railings were every where decorated with the most elaborate carving, and gilded richly throughout. Flower pots with the "Water nymph" flower in full bloom, added beauty and fragrance. A respectable looking bystander informed us that the cost of one of these miniature temples was about one thousand dollars.

On the 15th of the first month occurs the feast of lanterns. We went out in the evening to witness whatever might be worthy of observation. Very little that was striking met our eye. A visit to one of the temples deserves mention. The altar of this temple we found highly decorated, especially in the display of huge candles and incense sticks. Many imitations of large candles we saw in use at other places, but here they were genuine. Some distance in front of the idols between two pillars was the place of the altar or table for offerings. Over this on cloth stretched between the columns was written in large gilt characters, "Heaven's great holy Mother;" and outside of this were set two candles of about six feet in length, and ten inches in diameter at top, but tapering somewhat towards the bottom. One

man was required constantly at each of these, to keep them from burning improperly. Inside of the pillars was a semicircular arrangement of smaller, though still large candles, and set according to size from the extremities towards the two or three incense sticks, seven or eight feet in length by three in diameter, which occupied the centre. A temporary railing separated the portion of the room outside the pillars from that within next the shrine, which was reserved for females. In this part were perhaps sixty well dressed females. Mrs. Y. was ushered into their apartment without notice, and most of them having apparently never before seen a foreign female, the whole company were panic-struck and rushed to the other parts of the room, much to our amusement. Mrs. Y., however, advanced towards them, and by a few words completely restored confidence. They then pressed around her with sweetmeats and tea, expressing the highest gratification at her presence. Tea was also brought to those of us in the crowd on the outside.

At the same temple, at a later hour, those who remained witnessed some good exhibitions of fire-works. All the temples were opened, and their shrines more or less brilliantly decorated with the large candles.

February 18th.—Yesterday we were waited on by a messenger from the Mandarins, requesting us to say when it would be convenient to meet them alone at dinner. There seems to have existed some fear that the recalling of the invitation on the previous day at so late an hour had given offence. This of course was not the case, but we were very well satisfied in being afforded an opportunity of meeting the officers, with none present besides our own number. . . .

February 20th. Yesterday evening, in compliance with the invitation mentioned on another page, we had the pleasure of dining with the Mandarins of the city. At five o'clock we proceeded to the house of the *The-tok*. Not being aware that after an invitation it was necessary to have cards, we had neglected to take them with us. We were therefore ushered first into the room of waiting at one side of the outside gate, whilst cards were prepared. Here, as usual, a crowd gathered around, to whom one of our number discoursed on the folly of idolatry, the subject being introduced by a shrine with several images which occupied one side of the apartment.

At length our cards having been handed in, the great central folding doors were thrown open, and we advanced through a court for about fifty yards on a broad granite pavement. This walk brought us to a spacious porch, at each end of which were rooms for some of the under officers of the establishment, and upon the walls were hung shields, whilst stands of spears were close by. As we approached the

porch the folding doors leading to the reception room were thrown open, and we saw the Mandarins waiting to receive us. The old Admiral, i. e. the *The-tok*, came out to receive us, and, as we entered, the others advanced to shake hands. The *To-ia* had not yet arrived, but there were present the Admiral, the Hai-koan, or Collector of Customs, the Hai-hong, or Mayor of the city, and the Chham-hu, or Military Commandant. On being conducted to seats, a very bad arrangement was made for the convenience of conversation. Twelve chairs were placed in opposite rows of six each, and about twelve feet apart. We were seated half on each side at one end, and the officers, in the same style at the other. No interpreters were used, and taking into consideration that only one of them could speak the Amoy, and but one of us the Mandarin, and that but little, it was not surprising that conversation did not at once become lively: In a few moments tea was brought and placed on the small stand which stood between each pair of chairs. Before tea was finished the firing of guns and the cries of the attendants in procession announced the coming of the *To-ia*. The attendants inside stood waiting to throw open the doors, and peeping through the opening left by the folds standing slightly ajar, to know the precise moment when their services were required. On the opening of the doors we saw two lines of attendants formed and holding large fan shaped screens, such as are usually seen in pictures of official processions, so as to intercept the view until the *To-ia* had advanced close to the door. They were then suddenly withdrawn, and the old gentleman was received at the door by the Admiral. After greetings all round we were again seated. The dresses of the officers were much alike, all wearing long fur robes, with the strings of beads thrown round the neck, on the outside of all. We had understood that the Admiral had been deprived of his button lately, but he appeared with it.—It is the red, which is the highest grade. We had now present one red button, two opaque blues, one clear blue, and one crystal, with two peacock's feathers, which graced the caps of the *The-tok*, and the Hai-hong.

After a few minutes tables were set between the two rows of seats, spread with fruits and cake as the first course. Now followed a scene sufficiently amusing, in endeavouring to get a proper distribution of the company. The object of the Mandarins was apparently to insist on our having the places of honor, whilst ours was to give them the preference, but at the same time to have such a division as to favor conversation. After a noisy discussion, with the most edifying confusion, the matter was settled by giving the two ends of the table to us, and the centre to the officers. Wine was then brought and placed before us, and a different colored

liquor, perhaps wine, possibly something stronger, before the Mandarins. On proposing to drink a difficulty occurred in most of us declining. Three of our company were Englishmen and four Americans, and all the former were willing to take the wine, whilst the latter declined. This brought on a discussion which led to an explanation of the temperance movement in Christian countries, in a few words; and to prevent a misunderstanding likely to be entertained, resulting from the fact before them, of all the Englishmen taking wine and the others declining, it was stated that some clergymen in both countries felt free to take wine.

It should be stated before going further that in condescension to our supposed want of skill with the chop sticks, knives, forks, and spoons had been borrowed and placed at our plates, though, that we might, if we saw fit, show our skill in conforming to Chinese customs, the sticks were also provided. Most of us were contented to use the knife and fork. The fruits soon were taken from the table, and wholly untouched; and there followed course after course of rich animal soups or stews, with a mixture of vegetables, including several different preparations of the far famed birds' nests. There were stews of eggs with an animal gravy, of dried and fresh duck, with roast duck, roast goose, pork and mutton. In all about two dozen different dishes came on the table, not including the cakes and fruits, and all of which I tasted were very palatable, and nearly all in the highest degree so. This was the general judgment, and one of us who had tried the skill of French cooks, said he had not had such a dinner since he left Paris. Most of the different articles were brought in small dishes, the size of a tea cup, and thus placed before each one; but some

were brought in large bowls, as is customary with us to be served out at the table.

Instead of napkins pieces of paper, of a small size were placed at each plate. And these I saw used for all the ordinary purposes of the pocket handkerchief, as well as of the table napkin. The closing dish was rice, after which tea was served. The Chham-hu acting as interpreter, the conversation was pretty well kept up, considering the divisions of language among us. One item of discussion was the utility of the barometer, one of which is in the possession of the Admiral. The Chham-hu earnestly contended that it was of no practical importance, as he had determined from observations made with the Admiral's instrument. Efforts were made to set this matter right, but with what success is uncertain.

Altogether, the evening was spent very pleasantly. At an early hour we rose and took our leave, and in that act still received the attentions of our hosts in the style of true Chinese politeness. As we passed the porch a lighted torch, of platted bamboo slips was handed to each one, for our convenience through the but partially lighted streets.

Mr. Llovd and myself continue to enjoy good health, and we are encouraged in our study of the language.

The labours of the brethren of other societies move on as usual. Five services are held each Sabbath, and two daily during the week, besides the female meeting which has been for some time under weigh, with an increased attendance. It is hoped that very soon, the two old men, of whom you have heard in previous letters, will be received by baptism into the visible church. There are other interesting cases of serious inquiry.

Miscellaneous.

IRISH PRESBYTERIAN CHURCH. INDIA MISSION.

From the Report to the General Assembly.

"As in former years, a full and official report of their missionary proceedings has been furnished by the Presbytery of Katiawar, for the information of the Assembly. This report is very minute and satisfactory, and, being too lengthened to be read now, will be printed as an appendix to a few general observations on the state of the mission, which the directors desire to submit for the consideration of their brethren. They are thankful to say, that the state of the mission is most encouraging—much more so than in any previous year. It has at-

tained to a measure of maturity far beyond our most sanguine expectations. God has signally owned the labours of your missionaries in the foreign field. And the Church has good reason 'to thank God and take courage.' For the illustration and confirmation of these remarks, a glance at some of the more prominent features of the mission will suffice.

"1. It was stated, in the report of last year, that £1,500 had been raised for the erection of mission premises at the three principal stations of the mission. It is now our pleasing duty to record that these buildings are nearly completed; so far that they are capable of being occupied by our brethren. The sum of £500 was allotted to each, but that was found to be insuffi-

cient. The directors considered it to be their duty to advance £200 more for the Rajkote station, and £100 more for Gogo. Additional sums were subscribed by friends to the cause in India, and the work is now all but complete. This measure has already proved to be most favourable for the mission. It has stamped a character of permanence and strength upon it, which it did not previously possess, in the eyes both of Europeans and natives. The missionaries constantly refer to it with the most pleasurable emotion; and Providence appears to have smiled on their work with increased favour, as if in token of the Divine approval.

"2. We have mentioned Rajkote and Gogo; but the third station requires a more special notice. From the first, Poorbunder was the place selected for it. There the first fruits of the mission were gathered. Its locality and population, and many other circumstances, pointed it out as the proper site. Efforts were, therefore, made to obtain ground for building; but in vain. The opposition to the mission was in proportion to its success. No permanent holding could be had; and your missionaries were at length obliged to abandon the place. Latterly, one of the brethren has returned to it, and, by the interference of the English political agent, he has been permitted to enjoy a temporary shelter; but there is yet no prospect of any permanent habitation. In the course of these disappointments and uncertainties at Poorbunder, an application was made to your missionaries abroad, and to your directory at home, to occupy a station at Surat, which had been for some years in the possession of the London Missionary Society. Surat is not in Katiawar, but is very contiguous to it, lying on the opposite side of the Gulf of Cambay, from Gogo, at the distance of a few hours' sail. A lengthened negotiation was entered into on the subject with your own missionaries and the London Society. Dr. Wilson, of the mission of the Free Church, was particularly consulted; and the result has been the occupation of that station by your mission. Great advantages have thus been gained to the cause; large and valuable mission premises have been obtained there at trifling expense. The sum expended on them by the London Missionary Society was £2,700; and they have generously conveyed them to you for £500. Providence has thus shut up the way in one direction, that our steps might be turned in another. Poorbunder was closed, and Surat has been opened. The population of Surat is very great—it is computed at half a million in our books of geography; but the missionaries say that this is an exaggeration. It is easy of access from Bombay, with which it is expected shortly to communicate by a regular steam conveyance. On the whole, we are constrained to regard this

movement as one of those remarkable and gracious providences by which God has guided our mission throughout its entire history. It is pleasant to think that we have only been following where his hand has led us.

"3. Nor has it been only in the choice of fields of labour that a gracious Providence has been manifested. God, who has the hearts of all men in his hands, has, in a marked manner, raised up many efficient friends and helpers for the mission. Many persons high in station, in both the military and civil departments of the English service, have contributed to its funds. One gentleman at Bombay gave £50 towards the mission premises at Rajkote; and, by a happy providence, that gentleman is now appointed to be the political agent at Rajkote, to the great delight of our brethren there. The military gentlemen at the same place presented the missionaries with a handsome present as a token of gratitude and esteem. A Christian English officer having been deputed lately to travel throughout an extensive district of the province, on the business of the Government, requested your missionary at Gogo to accompany him, and preach in the villages which he had occasion to visit. The invitation was thankfully accepted, and the Gospel thus extensively preached in the land. But there is one name with which the Assembly is now familiar, that of a gentleman to whom your mission is under the deepest obligations. It is known that I allude to Lieut. Valiant. His annual contribution to the mission is the largest it receives from any person, whether at home or abroad. That contribution is stately £110, besides many occasional donations. In all this there is much cause for gratitude. We have reason to be grateful for the pecuniary aid thus afforded. But we value the testimony thus borne to the mission far higher than we do the generous contribution. Here are gentlemen resident on the spot, who know your missionaries personally, and behold their work with their own eyes. They are not even members of the Presbyterian Church. In every view, they are the most competent and credible witnesses. And you have the strongest testimony they are able to bear to the labours and value and efficiency of your missionaries. We should not fail to mark the goodness of God in furnishing this testimony. We can thus appeal confidently to our congregations for the generous support of missionaries who are proved to do their work ably and successfully.

"4. The mention of Lieutenant Valiant naturally suggests another important feature in the history of the mission. It will be recollected by the Assembly that a proposal was made by him, at its last meeting, to contribute a large sum towards the support of a sixth missionary, if he should be appointed. That proposal was

thankfully accepted by the Assembly. It became, therefore, the duty of the directors to obtain a suitable person for this purpose. We hoped to find such a one among the licentiates of the Church, and were resolved not to disturb any pastoral connexion, by the selection of an ordained minister, if that could be avoided.—Many attempts were made to obtain a licentiate, but they were unsuccessful. It was found that some who appeared to us to be fully qualified for the mission, had formed such high views of the position of a missionary, that they feared to undertake it. They observed the mighty influence which the mission was exerting on the Church at home, and when they contemplated the responsibility of sustaining it, they shrunk from the task. They said, let us have the experience of a few year's labour at home—let us know ourselves better—and let the church have more opportunity to prove us; and then, if we are found to stand the test, let us be called to the work. But the men who go on the mission ought to be known—having been found faithful. On these grounds, the licentiates applied to be declined. We had no alternative but to address ourselves to ordained ministers. At first we were unsuccessful here also. But we felt assured God would in due time make the path plain, and that has now been done. Mr. Wallace, of Saintfield, has received and accepted the call of the directors to be the Assembly's sixth missionary to India. It is his present intention to leave this country, by the Southampton steamer, in the beginning of October, so as to reach Bombay in November, and enter on his work during the winter months in India. Nothing need here be said to justify the choice of your directory. The appointment has afforded the most unqualified and universal satisfaction. Mr. Wallace possesses, in a very large measure, the confidence of those brethren to whom he is more particularly known. And his addition to the mission is regarded as a fresh token of the Divine favour to the cause, and so as a promise of still increased efficiency and success.

"5. We speak of increased success, for the mission is now, happily, in such a position that we can point to many undoubted instances of saving advantages by it. The converts formerly reported to the Assembly have all been preserved steadfast and consistent. No case of backsliding among them has ever been alluded to by the missionaries. On the contrary, they continue to speak of them with the highest satisfaction. Some of them have been eminently useful. Having received the truth themselves, they are endeavouring to spread it in the land. The Munshi Abdur Raman is employed at Surat as a catechist, and it is proof of his usefulness, that his salary is paid by a Christian officer in the country, who is acquainted with

his labours. Another of the converts is, in like manner, employed at Rajkote, who extends his labours to the neighbouring villages. And money has lately been sent out by some Christian ladies, for the purchase and keep of a pony for his use, that his itinerancies may comprehend a more extensive circuit. During the year, a considerable number have been added to the converts. It is most encouraging to learn, that there have been more baptisms and apparent conversions, in the last year, than in the five preceding it. The whole number now baptised amounts to twenty-one. And it is not merely the fact of these baptisms, but the position in society of those who have been baptized, that ought to be considered. They are not persons of low caste, to whom there can attach any suspicion. They are generally of an elevated caste, and hold an independent position. Some of them are possessed of considerable property, and have contributed to the mission, instead of requiring to be aided by it. It is true, the soul of the poorest is as valuable as that of the richest. Still, it is not to be overlooked that, in the conversion of a man of station and influence, as well as of information, there is less room for suspicion and more ground for hope of future usefulness. Several of the converts are principal men in their own villages, and are able to maintain their place in them, thus affording reasonable expectation that their conversion is only the prelude to many more. And, while God has given these unequivocal marks of His favour to the mission, His providence has opened the whole country to the missionary. There are two millions of heathens in Katiawar who are willing to hear the Gospel. No violence is ever shown to the preacher of the Gospel. India is, in this sense, more open than Ireland. The great complaint of our missionaries is the apathy of the people. They will hear their own superstition condemned, and not take it amiss. They will hear the Gospel and express approval. But they say, and do not. Still the opportunity to address them is to be highly prized. God has already shown it is not altogether in vain. And the constant and earnest entreaty of our brethren from the field of labour is, that the Churches at home will wrestle in their prayers to God for them—that on their behalf they will offer the supplication of the prophet, night and day, unto God—"Come from the four winds, O breath, and breathe upon these slain!" . . .

{Banner of Ulster, July 14, 1846.

INDIANS OF BRITISH GUIANA.

Their former condition—Power of the Gospel among them.

Our readers will find the following narrative to be one of far more than ordinary interest; it is indeed a

most striking testimony to the value of missionary labour amongst the most degraded people. It is taken from an address made at a missionary anniversary in London in May last, by the Rev. J. H. Bernau, of the Church Missionary Society, who was then on a visit to England for his health.

From a messenger you will expect to hear how his message has been received, and with what success the Lord has crowned the preaching of the Gospel of our blessed Saviour. I will therefore, as briefly as possible, call the attention of the meeting to the field in which I have been labouring during the last ten years. It has not been among the teeming population of India, nor the countless millions of China; but among the remnant of the poor Aborigines of South America, in the colony of British Guiana.

Before entering upon the mission itself, I may perhaps be permitted to describe the state of these poor Indians. Although once mighty tribes, they are now but a remnant, wandering about in the vast forests of that continent. They live in a perfect state of nudity. They are complete savages. They have no desire but to eat and drink. They are not idolaters: they believe in the Great Spirit who made heaven and earth, and from whom they receive nothing but good; but they do not trouble themselves about Him, because He does not trouble them. As long as they are well, they are the most proud and independent people that can be met with; but when sickness overtakes them, their troubles commence; and instead of going to the Creator they turn to the devil, and make propitiations to him. They cut a leg from a deer, and hang it upon a tree. If that do not succeed, they call in the conjuror; not that he possesses any knowledge of medicine, but they suppose he is able to help them by conjuring or cursing the devil. The conjuror then has the sick person suspended in a hammock across the path, that the devil may make him well. They say that the devil must pass one way or other along the path, and that therefore he will see the sick person, and help him. After the removal of the sick person to his former place, he takes his chance. If he get well, they imagine the devil has cured him: if he die, they curse the devil for not accepting the propitiation, but never shed a tear of sympathy or compassion. It is thus with the nearest relatives—father, mother, brother, or sister. They bury the corpse, and then desert the place forever, because they imagine it is haunted by evil spirits. If the conjuror suspect the sick person has been poisoned, he looks at the body, and, on perceiving the least blue speck on the skin, he says, "This is the place where the invisible poisoned arrow has fastened." He then gathers certain leaves and boils them, and, in whatever direction the pot may boil over, he says, "In that direc-

tion the murderer has gone." The Indians then look out for the nearest settlement in that direction, as there, it is supposed, the victim of revenge will be met with. The nearest relative then takes his bow and arrow, and, without speaking a word, or tasting any food, except roots and wild fruits, sets out in search of the guilty party. On meeting with a person, the first who may happen to approach, he waits until he has passed, and then shoots him through the back; afterward digging a shallow grave, and placing the body in it. On the third night he goes and tastes the blood, and then returns home perfectly at ease. When I have asked some of the natives how many persons they have killed, the answer has been, one, two, three, or more. On my further inquiring, "Has not your conscience smitten you?" the person interrogated has said, "Why?" quite unconscious of having done any thing wrong. If the person shot should not drop down dead, but go home and die, the relations bury the body where it cannot be found by the murderer. This they do to punish him; for, if he do not taste of the blood of the slain, he must inevitably, they suppose, go mad. If the unfortunate victim be a woman, the avenger of blood throws her down, forces open the mouth, and thrusts one or two poisoned fangs of a serpent through the tongue. The consequence is, that the tongue swells up, the poor woman is unable to tell the perpetrator of the deed, inflammation ensues, and mortification ends her wretched existence.

Such is the awful state of degradation in which these savages live.

I will now give you some account of the Mission. It was established in the year 1827 by the Society sending a catechist to Demarara. Eventually a settlement was formed at Bartica Point; but on my arrival there, in 1837, I did not find a single Indian. The catechist informed me that seventy persons had died of the measles, and that the rest had fled to the woods. My heart would have sunk within me but for an entire dependence on Him by whom I had been sent forth to preach the *unsearchable riches of Christ*. I set about forming a settlement; but to my great surprise I could not find any of the people. No one would help me. Finding this to be the case, I erected a temporary shed, and began my Missionary excursions; but when-

ever I reached a settlement the children, uttering a scream, ran away from me, their mothers followed, and their fathers walked after them, with their bows and arrows in their hands. I remained there for a year without being able to speak to a single Indian. At length I obtained the assistance of a little boy, with whom I paddled about from place to place, and prayed to God to direct me how to get at the hearts of

the people. One day I was meditating upon 1 Cor. xii. 16—*Being crafty, I caught you with guile.* O then, I thought, it may sometimes be lawful to use stratagem in the cause of the Gospel. On my next trip, therefore, I took some small biscuits, and threw them after the children, who gathered them up. On the next occasion, I held a biscuit in my hand; but they would not approach until I had turned round, when they ran up, snatched the biscuit, and scampered into the bushes. On my next visit, I showed them that I had biscuits in my pocket, and they were sufficiently confiding to come and help themselves. It may be asked, What made them so suspicious at first? I found that the conjurers had been my chief enemies; saying that seventy persons had already died, and that, if they went, they would all die. On my fourth visit the little ones remained, and their mothers and fathers too. After having thus made them my friends, I first spoke to them on general subjects; and on my fifth or sixth visit introduced the subject of Religion. I will now tell the meeting of the shrewdness which these savages manifested when I spoke to them of heaven, and told them of Jesus Christ having come into the world to save them. They said, "Well, now, Domine, where do you think our ancestors are?" I remembered the case of a Missionary who, in the eighth century, was sent over to convert the Danes. When he was in the act of baptizing the Danish King, the king turned round and said, "Where do you think my ancestors are?" "Surely," said the missionary, "they are in hell." Upon this the King replied, "If my ancestors are in hell, I am not better than they that I should go to heaven." He then refused to be baptized, and became the relentless enemy and cruel persecutor of the missionary and his Christian subjects; destroying and burning all the churches within his dominions. The meeting will see, from this anecdote, that it is necessary for missionaries to be *wise as serpents, and harmless as doves.* To the person who made the inquiry, "Where do you think our ancestors are?" I replied, "Where do you think they are?" The answer was, "In the air." "But there is a place," I rejoined, "beyond the air, where God wishes you to go and be happy." They said, "If our ancestors are not there, we have no wish to go; and if they are in hell, we shall not mind being with them." Now how was I to address myself to such a people? I knew that the Gospel was the *power of God unto salvation*, and that this was the only lever by which man, degraded by sin, could be raised to a higher level, and made *wise unto salvation.* I told them that God loved them. They said, "We know that: He does us no harm." I replied, "God gave his Son to die for you and me, because we are sinners."—"Are you a sinner?" they asked: "we have

never seen you drunk." I said I hoped not; but told them that there was a time when I lived in forgetfulness of God, who had shown me nothing but kindness from the day of my birth, and who, when I was living in sin, gave his Son to die for me. "What is that to us?" they inquired: "are we sinners? we have never stolen." I did not wish to enter into these points with savages; but said, "Suppose you have a friend, and show him nothing but kindness: if he should slight you, would you not feel it?" "Yes." "What would you think of him?" "We should think him a very bad man." "Exactly so," I replied; "the Almighty feels that you owe him nothing but kindness, and yet you never pray to him: he loves you, however, notwithstanding your forgetfulness, and gave his Son to die for you." This at last prevailed upon the heart of the savage: this is that love of Christ, which, when felt in the heart, operates with a transforming influence on the savage, the Mahomedan, the Jew, the Gentile, and the nominal Christian, and makes us *love him who first loved us.*

I at last saw their hearts opening, the film clearing from their minds, and perceived that they discerned the great truths of the Gospel. When I found this to be the case, I tried to persuade them to come nearer to me, in order that I might instruct them more readily. The fear of death had not yet been shaken off; but at length they came, set about clearing, and wished to build their huts in the old style. I recommended them, however, to build comfortable cottages. They said they did not understand how, when I offered to teach them; and I have often been surprised to find how many occupations I have gone through in the course of the day, having acted as Minister, Schoolmaster, Mason, Carpenter, Doctor, Dentist, and in many other capacities. It is our duty to make all these things subservient to the glory of God, and to the promotion of his honour among those to whom we may be sent to do good. On my erecting a cottage, as a model, they made others; and now there are no fewer than twenty-eight cottages.

While this was going on, I was employed in teaching them the things of God; and when the spirit of God sheds light on the understanding, even the savage understands the way in which he must be saved. My labours having been blessed to the turning of the hearts of some, I sent them forth to tell others what they themselves had experienced; and the effect was so great, that numbers flocked into the settlement.

A Boy's School was established, in which many have been instructed, and afterward a Girl's School; 150*l.* was speedily raised [in the colony] toward the erection of the Girl's School-house. There are now not fewer than forty-eight boys and forty-five girls, of these savage Indians in-

structed in their respective schools. Some have married from the schools, and live happily with their partners. If time would allow, I could relate many pleasing anecdotes of what has passed in the schools.

When I had established two schools, I thought of building a church, and asked the people to come forward with their contributions. They said they would gladly give something; but they had no money. I told them to go to work with the wood-cutter, which they did; but speedily returned, saying they could not remain with him because he was cursing and swearing from morning till night. This wood cutter was an European. Some of the Europeans in the colony are professed atheists, and wherever they go, they cause a great deal of mischief among the heathen. I then told the people, as they had no money, to bring me the legs of the deer, which they formerly gave to the devil, and I would buy them. They did so, and I purchased them at a fair price. Others made curiosities, which they took to Georgetown and sold. The women said they would be glad to give money for the building of the church, but they had none; and inquired how they were to get it. I told them to call the next day, and in the mean time I would consider the matter. The scheme which I proposed may, perhaps, appear ridiculous here; but I mention it, to show how the simplest machinery will act. I said to them, "You rear fowls: set one apart as the Mission fowl, and sell all the eggs she lays for the benefit of the Mission." They did as they were told, and there was soon such an abundance of eggs and fowls that we could scarcely dispose of them. The children were also most anxious to contribute. I then applied to the Governor for assistance, and the ground on which I proceeded was this. The Government of the Colony, in order to maintain the good-will of the Indians, had been in the habit of making them presents of knives, cutlasses, powder, shot, and a cask of rum. I once went among them after they had received their present, and the scene was indescribable. The Indians were strewed in all directions, in a state of beastly drunkenness.—Perceiving that the practice which had hitherto existed was thus a great hinderance to missionary work, I made a representation to the Governor, stating that he could have nothing to fear from such a handful of Indians. The Governor was willing to adopt my views; and I therefore made one condition, and that was, that it was not to appear that I had been instrumental in stopping the customary presents.—The next year the Indians were greatly enraged, and had they known that I had been the means of putting an end to the practice, they would have speedily put out my candle. I now went to the Governor, and said to him, "You have saved a good deal of money by the discon-

tinuance of these presents, and I want some of it to help me to build a chapel. I want £500. The Governor then told me to draw up a petition, which I did, and the result was that I obtained the £500. While the Chapel was being built, I called on the people to bring in their contributions, which amounted to no less a sum than £150 sterling. The rest was contributed by the Society, and the chapel was consecrated by the Bishop of Guiana.

The number of communicants was then forty-eight; and having no communion plate, we communicated out of a tumbler. I brought before them, however, the injunction of the Apostle, *Let all things be done decently and in order*; and told them that we ought to have a communion service, which I would endeavour to procure as cheaply as possible. In the necessity for a service they entirely concurred; but did not appear to be satisfied with the prospect of a cheap set of vessels. "Why," I said, "would you have the service of silver? that would cost a great deal of money, probably £25 or £30." "Well," they replied, "we will subscribe it;" and within a fortnight those forty-eight communicants put down £25.

One more instance of their liberality, and I have done. As some of the people frequently arrive late at chapel, I spoke to them on the subject. Their reply was, "We are sorry; but we have not seen the sun to-day." I then said I would endeavour to get a bell, that they might know the time. They subscribed £5 for one; and now, when that bell stops ringing, every Indian is found in his proper place. There are at present upward of one hundred communicants, and the services of the sanctuary on the Lord's-day are frequented by from 250 to 300 hearers: it is extremely delightful to hear them join in the responses and in the singing.

This was the state of things when I left the colony. Before leaving, the people surrounded me, saying, "You will not return." I promised to do so, unless God prevented me. They asked me to leave them a pledge that I would do so, as they seemed to think it possible I might not wish again to risk the climate. I was at that time paralyzed, and had to be carried on board the ship by which I came home. I said to them, "Have you ever found me unfaithful to my word?" They said, "No;" but still they wished me to leave them some pledge. I asked what they required; when they said that they wished me to leave my little babe, then only six weeks old. This was a hard trial; but I said, "Well, my babe you shall have;" and it gave me much pleasure to hear, by the last accounts, that the child was doing well, and beginning to stand.*

Ch. Miss. Gleaner.

* It is necessary to mention here that Mrs. Bernau was removed to her rest on the 6th of June last, the day after the birth of this infant.

MANY JEWS LOOKING FOR THE MESSIAH.

(From an Address delivered at the Free Church Assembly, by Dr. Capdose, a converted Jew, from Holland.)

All are not so deeply fallen as no longer even to expect or desire any Messiah. There is, in this respect, a striking difference between a part of the Jews in the East and the greater part of those who live in Europe. Whether it be through greater civilization or greater intercourse with nominal Christians in whose vicinity they dwell, or through the generally prevailing Infidelity, the greater part of the Jews in Europe have lost sight of their Messiah, and evince a desire for the enjoyment, in preference, of a share in all the civil rights of the land in which they dwell, and of a claim to the same offices and posts with Christians; while others often manifest such an attachment to Mammon, that frequently I have been compelled with sighs to exclaim, "Quid non mortalia pectora cogis auri sacra fames!" Oh how great is the fall of those who, having been highly raised by God, do not glorify him! Having forsaken the Messiah, the Rock of Ages, they have built their house on the sand, and the rains have descended, the floods have risen, the winds have blown and beaten on the house, so that it is fallen, and the fall of it is great. Matt. viii. 29. The first people in the world are become the last of all; for though there may be in Germany and elsewhere a certain excitement, it is as yet at most but a national pride by which they are excited. But in the East, a belief in the Messiah, and an expectation of him, seem to live in many hearts. In the days of my youth, when living in the house of one of my relations, a highly esteemed and estimable man, I had often opportunities of hearing conversations with Jews who came from Jerusalem. I remember my once having met there a man who was very remarkable for the fineness of his figure, but having that emaciated and melancholy cast of countenance which so peculiarly characterizes the Jews of that quarter, that it is as if the lamentation were written on their faces, "How doth the city sit solitary that was full of people! How is she become a widow—she that was great among the nations, and princes among the provinces! How is she become tributary!" This man, rich in possessions, made a journey into Europe as a *Schelicool*, in order to make collections on behalf of his poor brethren at Jerusalem, among their more wealthy brethren in faith, as Paul did in his time. This very interesting man related, while once sitting next to me, that he had experienced, in the morning of that day, a very strong emotion. One of his friends had come running up to him in a very great hurry, and with manifest disorder and joy, exclaimed, "Have you heard the

news? have you heard the news?" "No," said he, who was from the East; "Why, Napoleon has surrendered himself prisoner?" "What is that to me? truly I thought our blessed Messiah was come!" and thereupon he sighed. This happened in 1814. I was then still quite blind respecting the truth; but I know that this remark, and especially the melancholy tone in which it was spoken, deeply affected me; and I now think on that man when I remember the words of the disciples that were going to Emmaus—"We trusted that it had been he which should have redeemed Israel."—Luke xxiv.

An experience of similar cases shows us how necessary it is, in order to labour with effect among the Jews, to examine thoroughly whether they whom we address have still retained the ancient standard of faith in the Messiah; or whether they must be ranked among the so-denominated civilized, new, or modernized Jews. A deeper examination, however, into the domestic life and habits of the Jews, and an intercourse with them, will lead, through many painful discoveries and distressing occurrences, to the perception of many luminous points and cheering appearances. You know I come from a country in which more than 60,000 Jews reside—the greater part of whom are known by the name of German, the remainder by that of Portuguese Jews. Now it is a fact, acknowledged by all who have occupied themselves with an examination of the moral state of the inhabitants of cities and towns, that the Jews, at least those of Holland, stand higher with respect to morality than the Protestant and Roman Catholic part of the population. In general, the number of drunkards, adulterers, and murderers is very inconsiderable. Their domestic life frequently presents most affecting scenes—their attachment to each other is unexampled. Thus, for instance, it is a constant custom among them to provide food every day for any of their brethren in the faith who may happen to be in a state of imprisonment, even when they do not act thus from any attachment to the law. This spirit of union and mutual love, which was so early displayed by Moses in Egypt, often refreshes my heart when I observe it; and I have frequently been compelled to exclaim with a sigh, O that the bond of love which so firmly binds together the children of Israel after the flesh, were also experienced in the union of heart of the spiritual life! Sometimes they are animated by still higher principles, which indicate a secret life of God operative in them, though concealed and repressed by the old covering of Rabbinical institutions. Thus a circumstance occurred in my own family which may be considered as striking and characteristic. My worthy grandfather was a very feeling and affectionate, but passionate, man. He had a brother for whom he felt a tender and ardent

love. They had once fallen into a dispute with each other, and had returned to their respective homes, enraged the one against the other. This happened on a Friday. At the close of the day, when it began to grow dark, my good grandmother, like another active Martha, began to make all things ready for the Sabbath. She called out: "My beloved Joseph, it is already dark; come and light up the Sabbath lamp;" but he, sunk in profound sadness, paced the room backwards and forwards, to the increasing anxiety of the good old woman, who exclaimed: "See! the stars are already in the Lord's firmament, and our Sabbath lamp is still dark." My grandfather then took his hat and staff, and with visible perturbation hurried out of the house; but in a few minutes he returned with tears of joy in his eyes. "Now, my beloved Rebecca," cries he, "now I am ready." He offered up the prayer, and with evident feelings of delight, kindled the lamp. He afterwards made known his dispute in the morning, adding, "It was not possible for me to offer up the prayer and light the lamp before I was reconciled with Isaac" (that was the name of his brother.) "But how came it to pass that you returned so quickly?" "Why," said he, "Isaac, like me could not rest—it was with him as it was with me—he also could not enter upon the Sabbath without being reconciled. We met each other in the street—he was coming to me, I was going to him—we fell into each other's arms weeping." When, many years afterwards, I first read in the Gospel of our Lord the words, "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift"—this event, which had affected me when but a child, presented itself anew to my mind, and I thanked my blessed Redeemer, and the covenant God of my fathers, that he had still left such indications of life amidst so much death, in that people who are my flesh and my bones. Consider then, O beloved fathers and brethren, whom I love not only as fellow-heirs with me of eternal life, but also as faithful friends of the ancient people of God—consider what that people will eventually become, when it shall please the Almighty to remove the scales from their eyes, and the veil from their heart. Let this excite and kindle your zeal to send forth missionaries—men full of faith and of the Holy Ghost—men, who, like you, are filled with love for Israel—to proclaim to them the truth, and in love to call out to them, "Behold the Lamb of God that taketh away the sin of the world."

Herald of the Churches, July, 1846.

NOTICES OF BRITISH AND FRENCH SOCIETIES, IN 1846.

LONDON MISSIONARY SOCIETY: MAY 14.

Receipts, 79,745*l.*; expenditures, 74,497*l.* The Society employs among the heathen 165 European missionaries, who have under their care 150 churches. The number of European and native assistants is 700; of Printing Establishments in operation, 15.

CHURCH MISSIONARY SOCIETY: MAY 5.

Receipts, 102,458*l.*; expenditures 1073*l.* less than the receipts. Three missionaries, and the wives of four missionaries, have died during the year, and three missionaries have returned home on account of ill health; while thirteen ordained missionaries, and eight others, have been sent forth to the Missions, including nine who have returned to their stations, and two who have been transferred to other Missions.

BAPTIST MISSIONARY SOCIETY: APRIL 30.

Receipts, 22,586*l.*; expenditures, 25,191*l.* The removal by death of two missionaries, and the wives of two missionaries, is reported. Three missionaries had to relinquish their posts, owing to failure of health. Five missionaries and their wives, and one assistant, were sent forth to the Missions. The number of members added to the churches, was 1866; the total number, 39,202. It is stated that the sale of the Juvenile Missionary Herald has reached 45,000 copies a month. As the Baptists are comparatively a small body in Great Britain, this fact is well worthy of being noticed and considered. We should expect to find a wide-spread and deeply felt zeal for the extension of the Gospel, prevailing in churches whose children are so well supplied with missionary reading. And we believe that, in proportion to their numbers and means, the English Baptists are actually doing more for the promotion of Christ's cause among the heathen than any other branch of the Church,—with the exception, perhaps, of the Free Church of Scotland.

WESLEYAN MISSIONARY SOCIETY: MAY 4.

Receipts, 112,823*l.*; expenditures, 104,366*l.* The Society supports 397 missionaries and assistant missionaries at 284 principal stations—many of which are in Ireland and in the British colonies. It reports 103,150 church members, and 4,315 persons on trial for church membership. Twenty-three missionaries were sent forth to the Missions, and seven were called to rest from their labours.

FREE CHURCH OF SCOTLAND MISSIONS.

The large sum of 76,509*l.* was contributed by the congregations of the Free Church last year, to the various objects supported by that body. Of this sum 14,603*l.*

were given in aid of foreign and Jewish missions, exclusive of nearly 8000*l.* given* by friends in India, for missions and churches in that country. It is interesting to observe that 1,113*l.*, or upwards of \$5000, were contributed by the children to the different funds. For church building, 12,137*l.* are acknowledged; for school building, 8,441*l.*; for the Education scheme, 7453*l.*; for the new College, 7,792*l.* These sums are all included in the total amount above mentioned, which exceeds the whole receipts of the year previous by 11,099*l.*

BRITISH AND FOREIGN BIBLE SOCIETY: MAY 6.

Receipts, 101,305*l.*; expenditures, 105,851*l.* The number of volumes issued by the Society during the last year was 1,441,651.

RELIGIOUS TRACT SOCIETY: MAY 8.

Receipts, 56,110*l.*, of which 46,697*l.* were received for publications sold. The circulation at home and in foreign countries amounted to 420,000,000 pages.

FRENCH SOCIETIES: FINANCIAL CONDITION IN APRIL, 1846.

<i>Société Evangelique</i> : receipts,	231,077 francs.
expenditures,	239,270 "
debt,	18,977 "
<i>Société des Missions</i> : receipts,	104,173 francs.
expenditures,	162,035 "
funds on hand,	62,654 "
<i>Sociétés Biblique-fr. et</i>	
étr-Prottest.: receipts,	78,921 francs.
expenditures,	75,226 "
funds on hand,	14,814 "
<i>Société des Traits</i> : receipts,	29,052 francs.
expenditures,	25,496 "
debt,	960 "

Mission House: New-York, September, 1846.

SAILING OF MISSIONARIES.

On the 20th of July the Rev. Stephen Mattoon and his wife, S. R. House, M. D., a licentiate preacher, the Rev. William Speer and his wife, and the Rev. Messrs. John W. Quarterman and John B. French, embarked at this port in the ship Grafton for Canton. Messrs. Mattoon and House are appointed to the Siamese Mission, and will proceed to Bangkok from China. The other brethren will be stationed in China; Mr. Quarterman being appointed to the Ningpo Mission, and Messrs. French and Speer to the Canton Mission.

On the 12th ult. the Rev. Messrs. John H. Morrison, David Irving, A. H. Seeley, and their wives, and Mr. Robert M. Munnis, a licentiate preacher, embarked at Boston in the ship Gulnare for Calcutta. Of these brethren Mr. Morrison is appointed to the Lodianna Mission; the others to the Furrukhabad Mission. We trust that the blessing of God will attend these his servants on their voyage, and that

He will grant to them a long course of useful labour in their respective fields.

Public religious services were held in view of their departure, in the First Presbyterian Church in this city, on Sabbath evening, July 19th. The Rev. Samuel Miller, D.D., President of the Board, was present, and conducted the services of the evening. After Prayer by the Rev. Mr. Morrison, an Address to the Missionaries was made by Walter Lowrie, Esq., the Corresponding Secretary, and Addresses to the congregation were delivered by the Rev. Messrs. French, Mattoon, and Irving; the concluding Prayer being offered by the Rev. Dr. Miller. We have seldom, if ever, seen a larger public meeting in any of our churches, and the deep interest of the service made all to feel that it was good to be there.

RECENT INTELLIGENCE.

CHINA.—We have advices from Ningpo to March 26th, Amoy to April 11th, and Macao to April 20th. At Ningpo the Mission had purchased a

small piece of ground for a burial place, one-sixth of an acre for one hundred and fifty years, at an expense of fifty dollars and an annual rent of fifty cents. The Press was constantly at work. Large editions had been printed of Milne's Sermons, Tracts on the Sabbath, Keying's Memorial to the Emperor with notices of Christian Doctrine, and a Tract against Idolatry. In the school at Ningpo there were 28 boys and 10 in the school at Chusan. The brethren at Amoy were suffering from an ophthalmic affection, in common with some of the missionaries of other societies, which had interrupted their studies; but at the latest dates they were getting better. At Macao 19 boys were in the school, whose progress was encouraging. The number during several months had been 27; and Mr. Happer is anxious to have it increased to 30. Scholars are readily obtained; but the difficulty in the way of enlarging the school is, the limited amount of funds at the disposal of the Board.

AFRICA.—By communications from Settra Kroo, dated to the 15th of April, we learn with much regret that the prospects of the mission have become not a little overcast with clouds. Mr. Connelly's health had been seriously impaired, though he was better at the last dates. One of the native assistants, Robert W. Sawyer, had left the service of the mission, influenced as it was feared by the desire of worldly comfort. But the chief ground of discouragement was the unsettled and intractable state of mind of the natives. This resulted partly from conflicting claims of English and American parties to Nanna Kroo, a town which both had purchased from the natives. Several other places had been purchased by the Liberia colony, and attempts were made without success, to obtain Settra Kroo—where, it seems, a strong feeling of prejudice has been excited against every thing American, "though not in favour of good Christian Englishmen," but unhappily of men bearing a very different character. Besides this, the

people of Settra Kroo were likely to become involved in a war with the people of the interior. The following extract from a communication of Mrs. Connelly will show the sadly altered state of feeling among the natives:

"We are at a loss what course to pursue in the present state of things. Our hands seem bound, turn any way we can. Mr. Connelly proposed to the head men of the town to hire or rent a small piece of ground of them for four or five years, to build a house on, which might answer the double purpose of church and school-house. He conversed some time with them about it, the design, advantage, &c. But the effort entirely failed. They finally told him positively they would not let him have a piece of ground for \$10,000, and that they did not want to hear him preach or talk to them, nor did they want their children to be instructed. We then attempted to teach a day and night school in the house first occupied by Mr. Canfield, which belongs to our head man. When the little boy would go to ring the bell for school, the parents would commence quarreling with him, and forbidding their children to come. We continued it some time with but two or three scholars; and then found the opposition so strong, that it was useless to waste our efforts. Our boarding school at the mission has averaged eight for five months. Scarcely any of the inhabitants come to the mission church to hear preaching, and are very unwilling, and sometimes abusive, when the truth is preached from door to door. By their secret and wicked influence, they prevent scholars from coming into the mission from neighbouring towns. Thus like the Dog in the Fable, they neither improve their own privileges, nor will they let others enjoy them.

"We have thought, and prayed, and wondered, and planned what was best to do. Life is too short and time too precious, especially in this country, and there are multitudes too needy and willing to receive the truth, to waste this short life among the few and incor-

rigibly wicked. We have therefore concluded to call a meeting of the Town people generally, and state plainly to them the case, giving them fully to understand that our remaining among them will depend principally upon their manifesting a willingness to send their children to the school, and favouring the object of the mission generally; and that we shall forward to our mission board information to this effect, and shall wait *your* decision and advice."

LEGACIES.

In the receipts of the English Church Missionary Society for the last year, we observe the sum of 7321*l.*, or about \$35,000, left to the Society as a Legacy, by the late John Scott, Esq.; and it is stated that three sums, each of the same amount, have been left by the same gentleman to other religious institutions, besides the remainder of his property in reversion bequeathed to similar objects.

The spirit in which these bequests were made, rather than their large amount, is what we desire to commend to the attention of our readers. This will be learned from the words of Mr. Scott's Will.

"I make the foregoing dispositions, not with any vain hope of performing a meritorious act in the sight of a Holy God, nor for rendering the slightest return of the unmerited mercies I have received; but with the view of extending to the Redeemer's brethren upon earth the blessings of that free salvation, purchased by a Saviour's blood, which has been so precious to my own soul."

Contents of the Foreign Missionary, for September.

Notices of China, No. I.; by J. C. Hepburn, M. D.
Letters to good children about India, No. XIII.
Letters from Ningpo, No. IV.
Sailing of Missionaries.
Recent Intelligence.
Extract from a Letter of a Pastor in Missouri.
Donations to the Board.

Value of Missions.

Too Late.

The Devil of the Bulloms, (with an engraving)

Expenses of Heathanism.

DONATIONS OF CHILDREN,

From May 1, 1845, to May 1, 1846.

From the returns which are inserted below, it appears that the whole number of churches, from whose children contributions have been acknowledged, is *ninety-three*—which is one more than the number reported in the last year; see Missionary Chronicle of September, 1845. In neither year is it probable that all the contributions made by children have been separately reported, and therefore, we doubt not, many donations from their ranks have not been acknowledged. This we sincerely regret; but it is a matter which only the friends of children and of missions in the churches can remedy. The Treasurer of the Board can do no more than acknowledge the contributions, in the form in which they are reported to him.

Taking these returns, then, as we find them, and presuming that in both years an equal degree of attention has been paid to this matter of separate reports of the children's donations, we may fairly conclude that the total sum given by them is more than one-half greater than is presented in these lists. For, of the churches enumerated below, forty-eight are not reported as having made any contribution in the preceding year, and forty-seven that were reported in the preceding year are not reported in the last. We are unwilling to believe that in these forty-seven churches no effort was made by the children during the last year to send the Gospel to the heathen, and prefer to hope that their contributions were not separately reported.

The sum actually reported is \$2388, about \$200 more than was reported in the year ending May 1, 1845. With the explanation given in the last paragraph, we may put the whole sum down at about \$3500—an amount large enough to support the entire mission to Africa, or both the missions among the Ottawas and Creeks; a larger sum than was remitted for the promotion of the true religion amongst the many millions of papal Europe. Let no one, therefore, undervalue the donations of the children of our churches. Viewed as a merely pecuniary matter, their liberality is worthy of respect. It already yields a handsome sum. And we will not despair of seeing that sum increased ten-fold. The children who now give will continue to give, and many of them will increase their gifts; and their example will be felt by the hundreds of Sunday schools, and the children in ten thousand families, who have, to their own injury, and the great loss of the heathen, stood aloof from this work in time past. Give the children the opportunity, both of learning the condition of the heathen and of sending their pennies and sixpences to aid in conveying the Gospel to them—Give them the opportunity of reading *The Foreign Missionary*, and of

THE FOREIGN MISSIONARY CHRONICLE.

putting their little offerings in a missionary box, and we shall soon see a noble stream flowing from their benevolence.

Who can compute the value of that benevolence in its influence upon their own character? Who can weigh its results as developed in their own future conduct? Who can judge of its effects upon the piety and efficiency of the Church in the coming age? Who can foresee its fruits among the heathen, and its reward in the world to come?

Synod of Albany.

Pby of Troy.—Waterford ch sab sch 25 00
 Pby of Albany.—Albany 1st ch, 'Four children who love their pastor,' 10 00

Synod of Buffalo.

Ply of Steuben.—Bath ch sab sch miss soc 5 00

Synod of New-York.

Pby of Hudson.—Goshen ch sab sch 50 00
 Pby of North River.—Newburg 1st ch sab sch 50 00
 Pby of Bedford.—White Plains ch, miss box in sab sch 3 00

Pby of Long Island.—Bridgehampton ch, juv for miss soc, 10; sab sch, 4 25 14 25

Pby of N.-York.—N Y 1st ch sab sch, 16; children of Mr Bensen, 2 28; 15th street ch sab sch, 29 77; Brooklyn 1st ch sab sch, 30; Jersey city ch sab sch, 25 00; Mad Av ch sab sch, 6 25; Chelsea ch, children of the congregation, 43 25 152 55

2d Pby of New-York.—Scotch ch sab sch, 116 32; Canal st ch sab sch, 8 77; West Farms ch sab sch, 10; Peekskill ch sab sch, 15 150 09

Synod of New Jersey.

Pby of Elizabethtown.—Elizabethtown 1st ch juv miss soc, 140; sab sch, 30 170 00

Pby of New Brunswick.—Princeton ch col'd sab sch, 3 50; Queenston sab sch, Princeton, N J, 13; New Brunswick 1st ch sab sch, 10 26 50

Pby of Newton.—Hackettstown ch sab sch, 3 62; Easton ch sab sch to ed Jesse M Howell, Joseph Barbe and Catharine Innes, in Nor India, 66 66 70 23

Pby of West Jersey.—Burlington ch sab sch 13 26; Bridgetown ch sab sch, 95; Cape Island sab sch, 12 25; Salem ch sab sch, 30 150 51

Synod of Philadelphia.

Pby of Philadelphia.—Philadelphia 9th ch juv miss soc, 13 42; Central ch, infant sab sch 72; Scot's ch juv miss soc, 26 50; North ch sab sch miss assoc, 100; 2d ch sab sch miss soc, 100 311 92

2d Pby of Phila.—Germantown ch juv miss soc 20; Abington ch juv miss soc, 8 50; Doylestown ch, little girls miss'y box, 1 38 29 88

Pby of Newcastle.—Wilmington, Del. 1st ch juv miss soc, 47 70; Newcastle, Del. ch sab sch, 20 67 70

Pby of Baltimore.—Georgetown, D C, Bridge st ch sab sch juv miss soc, 26; Baltimore, Md, 2d ch sab sch, 40; Alexandria, D C, 1st ch sab sch, 57; Warren's Factory, Md, children of J. Thompson's family, 1 70; Washington, D C, F st ch, youths miss soc 26 63; Baltimore 1st ch, col'd sab sch, 30 181 33

Pby of Carlisle.—Gettysburg ch miss box in sab sch, 7 09; Chambersburg ch sab sch juv soc, 51; Green Hill ch sab sch, 2 50; Greencastle, Pa, miss box of children of Rev J T M Davie, 4 35; Petersburg, Pa, Calvin and Jane Matier, children of John Matier, 2 40; Carlisle, Pa, 2d ch youths miss and Bih soc, 30 97 34

Pby of Northumberland.—Danville ch sab sch 15 50

Synod of Pittsburg.

Pby of Blairsville.—Beulah ch sab sch 50

Pby of Redstone.—Greensburg ch, Pa, Mr Coulter's sab sch class 1 26

Pby of Ohio.—Pittsburg 2d ch, infant sch, 10; do. 1st sab sch, 15; Pittsburg 1st ch sab sch, 30; Canonsburg ch sab sch, penny collection, 10 65 00

Pby of Allegheny.—Whitestown ch sab sch, 2 00
 Pby of Beaver.—Westfield ch, juv miss soc 6 17

Synod of Wheeling.

Pby of Washington.—Mill cr ch, Hookstown sab sch, 13 23; Washington ch, Pa, sab sch, 30 43 23

Synod of Ohio.

Pby of Coshocton.—Berlin sab sch Union 6 13
 Pby of Richland.—Frederick ch, children's coll 4 37

Synod of Cincinnati.

Pby of Chillicothe.—Two children 38
 Pby of Miami.—Children of Springfield ch 1 65
 Pby of Cincinnati.—Cincinnati 1st ch sab sch juv miss soc 174 20

Pby of Oxford.—Connersville ch, children's mite soc, 5 00; Oxford ch, Master T H R, the proceeds of one pig, 10; do. two little girls, 2 08 17 03

Synod of Indiana.

Pby. of Indianapolis.—Indianapolis 1st ch sab sch, 38 93; Shiloh ch, a child of the Rev D V Smock, 5 cents; Franklin ch sab sch 5 15 44 13

Synod of Northern Indiana.

Pby of Logansport.—Mr. Wallace's children 38

Synod of Illinois.

Pby of Sangamon.—Springfield ch sab sch 30 00

Synod of Kentucky.

Pby of Louisville.—Louisville, Ky, juv miss assoc 14 00
 Pby of Transylvania.—Richmond ch sab sch 20 00
 Pby of Ebenezer.—Covington 1st ch sab sch 10 00

Synod of Virginia.

Pby of Winchester.—Winchester ch, little sch girls, 1; Fredericksburg, Va, ch, children of James P. Corbin, 8 9 00

Pby of West Hanover.—A little girl, 25 cents; Lebanon ch, Daniel Blau, 3; Mary Randolph Blain, 2; (children of the Rev. Sam. W. Blain,) 5 25

Pby of East Hanover.—Richmond 1st ch sab sch 25; Norfolk 1st ch sab sch, 21 24 46 24

Synod of West Tennessee.

Pby of Holston.—Knoxville 1st ch sab sch 8 75
 Pby of Western District.—Memphis 2d ch, little girls, 15; do. sab sch, 10 25 00
 Pby of North Alabama.—Florence ch sab sch 40 00

Synod of South Carolina.

Pby of Charleston.—Charleston 2d ch juv miss soc 79 50

Synod of Georgia.

Roswell, Geo, juv miss soc, 20; Richmond, Geo, juv miss soc, 15 35 00
 Pby of Georgia.—St Mary's ch sab sch 10 00
 Pby of Hopewell.—Augusta 1st ch sab sch juv miss soc 50 00
 Pby of Flint River.—Columbus ch sab sch 7 75
 Pby of Florida.—Quincey ch sab sch* — —

Synod of Mississippi.

Pby of Mississippi.—Natchez ch sab sch, 46.13; Port Gibson, Miss, sab sch, 77 cents 46 95

Miscellaneous.

Flatbush, L I, children of Mrs J T M Davie, miss box, 4; children, 7 cents 4 07

Total amount, \$2388 89

* The contribution from the Quincey sab sch, was included with the amount given by the church.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN JULY, 1846.

SYNOD OF ALBANY. <i>Pby. of Albany.</i>		SYNOD OF WHEELING. <i>Pby. of Washington.</i>	
Ballston Spa ch, mo con, 19 35; Charlton ch, mo con, 3 50; Westminster, Utica ch, 108 50	122 35	Cross Roads ch, Floreuce Sab'sch	7 32
<i>Pby. of Troy.</i>		<i>Pby. of Steubenville.</i>	
Cambridge 1st church	31 00	Ladies of Two Ridges ch, 23; Island creek ch, 20; Big Spring ch, 15; Richmond ch, 5 64; Carrolton ch, 4 37; Amsterdam ch, 2 50; Harlem ch, 1 50; Harrisburg ch, 4 80; Corinth ch, 2 50; Bethlehem ch, 2 37; Still Fork ch, 2 00; Steubenville 2d ch, 66 35	150 00
SYNOD OF BUFFALO. <i>Pby. of Buffalo City.</i>		<i>Pby. of New Lisbon.</i>	
Buffalo 1st ch	50 75	Ladies of Bethel ch, in part, to con Mrs LYDIA ROLY, 1 m	19 12
SYNOD OF NEW-YORK. <i>Pby. of Hudson.</i>		SYNOD OF OHIO. <i>Pby. of Zanesville.</i>	
Hempstead ch	6 00	Cambridge ch, Rev. W. Wallace don	5 00
<i>Pby. of Bedford.</i>		<i>Pby. of Coshocton.</i>	
South Greensburg ch	12 10	Apple cr ch, 15; a little boy for China mission, 1; children of Sab sch, 4; Unity ch, 27; E. Hopewell ch, 3 75; Coshocton ch, 24; 'A lady,' 20; Sab sch, 5; juv miss soc, 5 20; Evans cr ch, 4 00; New Philadelphia ch, 7; Clarke ch, 2; Jefferson ch, 4; Wakatomika ch, 2 50; Keene ch, 10 29	134 74
<i>Pby. of Long Island.</i>		SYNOD OF CINCINNATI. <i>Pby. of Chillicothe.</i>	
East Hampton ch in part to con WILLIAM PARSONS 1 m,	25 00	Hillsborough ch	25
<i>Pby. of New-York.</i>		<i>Pby. of Miami.</i>	
Brick ch mo con, 3 80; Brooklyn 1st ch mo con 19 11; Chelsea ch mo con, 11; Sab sch, 3; Hammond street ch mo con, 1 63; N Y 1st ch mo con, 62; Sab sch, to ed. <i>W. W. Phillips</i> , 6 23; do. for Omaha mission, 12 50; Wallabout ch mo con, 4 10; Duane street ch mo con, 6 12; N Y 42d street ch mo con, 6 95; Mad av ch mo con, 5 10; Sab sch for sup of boy in China, 6 25	147 81	Dicks er ch, 2; Bath ch, 1 35; Yellow Spring ch, 5; Honey cr ch, 15 38; Mount Pleasant ch, 15 86	39 59
<i>2d Pby. of New-York.</i>		<i>Pby. of Cincinnati.</i>	
Scotch ch mo con colls in May, June, and July, 180; Canal st ch mo con, 15	195 00	Cincinnati 1st ch Sab sch miss soc	17 43
SYNOD OF NEW-JERSEY. <i>Pby. of New Brunswick.</i>		<i>Pby. of Oxford.</i>	
Frechold Village ch, 10 64; Boundbrook ch, 11; N Brunswick 2d ch, for missions in Nor India, 25; N Brunswick 1st ch, female auxiliary association, 50	96 64	Somerville ch, 1 85; Brookville ch, 8 45; Oxford ch, Rev. E D McMaster, D.D., don, 10; Lexington ch, 14 17; Eaton ch, Dr John Munger, don 10	44 47
<i>Pby. of Elizabethtown.</i>		<i>Pby. of Sidney.</i>	
Perth Amboy ch,	25 00	Bellefontaine 1st ch, 2; Urbana ch, of which Mrs Sarah Smith, to con '———', 1 m, 30; Mrs JANE MASON to con herself 1 m, 30; Master J W B ADAMS, 5, in part to con himself 1 m; and Mrs Cowan, 5, 86 95; Salem ch, 7 45; Newton ch, 6 25; Troy ch, 26 38; Covington ch, 7 56; Piqua ch, 16 18; Sidney ch, 53 24	206 01
<i>Pby. of Newton.</i>		<i>Pby. of Maumee.</i>	
Easton ch Sab sch, to ed <i>Jesse M Howell, Joseph Barbe and Cath. Innes</i> , in Nor India	66 66	Lima ch, 9 87; fem miss soc, 3 93; Blanchard ch, 5 60; West Union ch, 75 cents; Enon Valley ch, 2 07; Findley ch, of which FREDERICK HENDERSON, 5, in part, to con himself 1 m, 29 98; William Taylor, don for China miss, 10, for African miss, 11 05	73 25
<i>Pby. of Susquehanna.</i>		SYNOD OF N. INDIANA. <i>Pby. of Fort Wayne.</i>	
Towanda ch	9 00	Fort Wayne ch mo con	32 67
SYNOD OF PHILADELPHIA. <i>Pby. of Philadelphia.</i>		SYNOD OF ILLINOIS. <i>Pby. of Kaskaskia.</i>	
Phila Tenth ch, mo con colls from Feb to June, inclusive, 185; Miss Huxam don, 25; 'a friend,' don, 25	235 00	Galum ch, 84 cents; Elkhorn ch, 3 30	4 14
<i>2d Pby. of Philadelphia.</i>		<i>Pby. of Sangamon.</i>	
Neshaminy ch	15 00	Springfield 1st ch, to ed <i>John G. Bergen</i> , in China	30 00
<i>Pby. of Donegal.</i>		<i>Pby. of Peoria.</i>	
Marietta ch	21 00	Lewistown 1st ch	25 00
<i>Pby. of Newcastle.</i>		SYNOD OF MISSOURI. <i>Pby. of St. Louis.</i>	
New London Cross Roads Benev Fund	50 00	St Louis 2d ch, 50 63; do. Sab sch for distrib. tracts, and portions of Sacred Scriptures in the Chinese language, under direction of Rev. W M Lowrie, 32; St Charles 1st ch, 44 65	127 23
<i>Pby. of Baltimore.</i>			
Alexandria, D C, 1st ch	58 77		
<i>Pby. of Huntingdon.</i>			
Shaver's creek ch	57 50		
<i>Pby. of Northumberland.</i>			
Pine cr ch, 48 50; Derry 2d ch, 26 70; Fem Miss Soc, 18; Derry Fem Miss Soc, bials to con REV. JOHN H. RITTENHOUSE, 1 d, 40; Chilisquaque ch, juv miss soc, of which J S, 5, raised from a crop of corn, 15 00	148 20		
SYNOD OF PITTSBURG. <i>Pby. of Blairsville.</i>			
Boiling Spring ch	2 00		
<i>Pby. of Ohio.</i>			
Laurenceville ch, 17 41; Bethel ch, 15	32 41		

<i>Pby. of Potosi.</i>		<i>Pby. of Flint River.</i>	
Apple cr 2d ch, 3 65; Apple cr 1st ch, 9 50;	13 15	La Grange ch, 35; Hopewell ch, 5; Decatur ch, 18; Fairview ch, 14 81	72 81
SYNOD OF KENTUCKY. <i>Pby. of Louisville.</i>		SYNOD OF ALABAMA. <i>Pby. of S. Alabama.</i>	
Louisville 1st ch, 2 mos mo con colls, 14 00;		Centre Ridge ch of which 9 00 from coloured members for African mission	50 00
Louisville 2nd ch, 10; fem mis soc, 11; Shelbyville ch concert colls, 20	55 00	SYNOD OF MISSISSIPPI. <i>Pby. of Mississippi.</i>	
<i>Pby. of Mühlenburg.</i>		Natchez ch mo con, 72 22, sab sch, 17 78	90 00
Marion ch, 2 25; Fredonia ch, 3 06	5 31	SYNOD OF REFORMED PRESBYTERIAN CHURCH.	
<i>Pby. of West Lexington.</i>		From Tr. of Synod, bals. of salaries of Messrs. Caldwell and Campbell to 1st Dec. 1846, 600; Ref. Pby. ch, West Milton N Y, for printing tracts under the direction of Rev J R Campbell in India, 52 57	
Bethel ch, 25 87; Mount Sterling ch, 10	35 87		652 57
SYNOD OF VIRGINIA. <i>Pby. of Montgomery.</i>		LEGACIES.	
Christiansburg ch	10 00	Baltimore, Md. estate of Mrs Maria McClelland dec, 131; rec'd on account of A McLenahans legacy, 55 00	
SYNOD OF NORTH CAROLINA. <i>Pby. of Fayetteville.</i>			236 00
Black River ch, 11 67; Bethesda ch, 4 03; Antioch ch, 16 13; Long Street ch, 5; China Grove ch, 8 75; Bluff ch, 13 08; Union (in Duplin) ch, 5; St. Paul's ch, 8 90; Centre ch, 30 55; Rock Fish Factory ch, 8 27; Philadelphus ch, 12 40; Sardis ch, 7 65; Union (in Moore) ch, 4; Hopewell and Mt. William's chs, 11 88; Laurel Hill ch, 17 56; Mt. Harmony ch, 2 50; Rock Fish ch, 5; Mt. Carmel ch, 15 12; Grove ch, 12 50	199 09	MISCELLANEOUS.	
SYNOD OF W. TENNESSEE. <i>Pby. of Holston.</i>		Museum box in miss house, 2; 'a friend,' for mission in Agra, Nor. India, 1000; children of Rev. J T M Davie for China mission, 5; 'a lady,' 5; Jamaica, L I, Miss Lambert, 10; Phila. 'a friend,' 2; '_____' a friend, 1;	
Knoxville 1st ch, children of sab sch, 6 75, col. members, 3 25	10 00		1025 00
SYNOD OF GEORGIA.		Total,	
Augusta, Ga. 'A W,' 10; Bath, Richmond Co. juv mis soc for sup of <i>Bethiel Walker</i> at Alahabad, 80; '_____' "a friend," 12 25; 'another friend,' 5; miss. box of a few children, 2 75; 'a lady,' a breast-pin,	110 00	\$4970 56	
<i>Pby. of Hopewell.</i>		DONATIONS IN CLOTHING, &c.	
Augusta 1st ch ladies for. mis soc, 72; Lincoln-ton ch, Thos. C Baldwin, 40 cents	72 40	Lima, O. fem mis soc, one bed quilt, valued at 8 00	
		Fine cr ch Pa, 1 box clothing, &c. for Iowa mis valued at 62 85	
		New Castle on Tyne, Birmingham and Leicester, England—friends, through Mrs. Anna H Richardson, two boxes clothing and prizes, for Iowa and Sac mission, valued at £42 13 8	
		Elizabethtown 1st ch. N J, 1 box clothing for Settra Kroo miss western Africa _____	
		N Y, Dr Barker, 12 copies of Roy's Hebrew and English Dictionary, 2d ed to be sent to the different missions, _____	

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of _____ dollars in trust, to pay over the same in _____ after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church, of the United States of America, to be applied to the uses and purposes of said Board, and under its direction and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

THE
DOMESTIC MISSIONARY CHRONICLE.

VOL. XIV.

SEPTEMBER, 1846.

No. 9.

Board of Domestic Missions.

CHURCH EXTENSION.

We beg leave to call the attention of our readers to the following article on *Church Extension*, which we copy from the Presbyterian. This is a subject of deep interest, and has an important connexion with the prosperity of the missionary work, and we rejoice to find it is beginning to attract the attention of the friends of Christ and his cause. It was our intention to have republished in this number of the Chronicle, the resolution of the last General Assembly on this subject, and to have added some remarks, calling the attention of the Presbyteries and Churches to it. The object in view, will however, be better accomplished by the article we publish, than by any remarks we could make. We will only add, the Board have no agent for this object nor for the present do they contemplate having one. They must depend entirely on the Pastors and Churches doing this work. The suggestion we think a good one that so far as is practicable, a particular day be specified for taking this collection in all our churches. And why not the day mentioned? *The last Sabbath in December*. This plan has succeeded well in the Free Church of Scotland, why may it not succeed here? Suppose a trial of it be made in this instance? Will the Presbyteries look at this subject carefully at their approaching fall meetings?—Ed.

The more I think of this subject, the more important does it appear. The small sums already contributed to this object have produced much good. Small societies have been enabled by the aid of this fund to finish, or render comfortable, their houses of worship. In many instances, for want of a commodious place of meeting, people are prevented from soliciting ministers to come and preach for them; and the scattered families of our own people are induced to connect themselves with other denominations, because we do not supply them with the preaching of the Gospel. Among the Jews, it was a rule, that in every place where there resided ten responsible persons, there a synagogue must be erected. A rule of a similar kind should have place among us. Even if the people of any neighbourhood had no preaching, if they had a

house of worship, they might collect together for prayer and praise, and hearing an evangelical discourse or tract read. There is sometimes too much haste in organizing churches before there are members enough to furnish the proper officers; but there is no danger of going too fast in erecting houses of worship. There are now hundreds of places in our country, where small buildings of this kind might be advantageously erected.

It was wise in our late General Assembly to recommend a collection for this object in all our churches; and it would have been better still had they appointed an agent to devote his whole time and energies to this one object; for it is much to be feared, that this recommendation will be forgotten or neglected by most of our congregations. When I read in the Scotch papers how much was done for church extension before the Disruption, and especially, of the extraordinary effort of the Free Church, by which more than six hundred churches have been built, I am filled with astonishment at the liberality of that wonderful people, and with gratitude to God that He has enabled them to give so freely of the gifts of his providence, for the promotion of his kingdom. But when I compare what our numerous and wealthy body are doing, with the noble and almost unparalleled exertions of the Free Church, I cannot but feel mortified and ashamed. Some few individuals, and a small number of our churches set an example to others, which I trust will be followed more and more. Have we any good reason to think, that the liberal are ever impoverished by their free-will offerings to the Lord? Can any man or woman be found in our country who will say, "I have suffered loss by my contributions to the treasury of the Lord?" Besides, as money is of no use but to be spent in procuring something which is beneficial, or which affords us pleasure, if any man desires to enjoy his superfluous wealth in the highest degree, let him cherish a spirit of enlarged liberality; for however paradoxical it may seem to avaricious men who are lovers of the world, it is nevertheless, most certainly true,

that, "It is more blessed to give than to receive." In most cases the way in which money is expended affords no pleasure in the retrospect; but acts of real beneficence will always afford pleasure on reflection. Christ himself, at his second coming, will say to those who abound in such acts: "Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me;" therefore, "make to yourselves friends of the unrighteous mammon, that when you fail here they may receive you into everlasting habitations."

Would it not be well, Mr. Editor, to designate some particular time when the churches should obey the recommendation of the Assembly? Suppose the last Sabbath in the year should be agreed upon for this collection, at which time the pastor might explain to the people the importance of the object. I observe that it is common in Scotland to take up a collection for a particular object, simultaneously in all the churches; and there is something animating in this; as is experienced in concert of prayer.

Some time since it was mentioned, I think in the Presbyterian, that five dollars from every one of our churches would produce at least ten thousand dollars; and a few churches did send in this small contribution; and among them some of the weakest. But it is the unhappiness attending all such proposals that they are by

most forgotten or neglected. While that small sum might be contributed for this object by the poorest, the richer churches should not be contented to offer less than twenty times this sum.

I know, at this moment, several interesting cases of attempts to build churches, in places where no house of worship existed before; and where aid is greatly needed. Last summer, in company with a brother in the ministry, I visited a village more than a century old, consisting of several hundred inhabitants, in which there never has existed a house erected for the worship of God. The only place for public worship is a common school house. I understood from an old inhabitant, that the first settlers were Quakers; but they built a meeting house at some distance. Next came the Universalists, who infected many of the people with their flesh-pleasing doctrine; which heaven, alas! still continues to ferment. Then came the Mormons, who found this a suitable soil for their imposture, and accordingly they formed a society of a number of members; but they are now broken up; and wonderful as it may seem, the people have now the materials collected to build a Presbyterian church, where no family brought up in that denomination can be found.

A. A.

LETTERS FROM MISSIONARIES.

Wisconsin.

FROM AN ITINERANT MISSIONARY.

A Temperance meeting. Temperance prepares people to hear the Gospel.

In my last, I adverted to a temperance meeting I had in prospect. I held that meeting last Saturday, in a very hardened and careless neighbourhood, and in compliance with the request of the *tavern keeper* himself, and as the case had much interested me, I had made some preparation. It is now with a grateful heart I lay before you the result. The evening was dark, and threatened rain, and it did rain before the meeting closed; still there was a good attendance of the people, and they gave a fair and serious attention. And as Providence directed, there were also present two other ministers, one Baptist and one Methodist, who seemed to be interested in the singular case, and who very generously and cordially sustained me in all the positions of my lecture. God was present to bless. The *tavern keeper*

and his wife put their names to the temperance pledge, and will no more sell anything that can intoxicate. And all that were present, except one man and one woman, put their names to the pledge. Emotions of interest, of gladness, thanksgiving and praise stirred within the hearts of Christians. One thing is to be particularly noticed as the result of this meeting on temperance, and of all others indeed that I have attended. The people earnestly invite me to "come and preach the Gospel." But I can fill only one place at a time. There is a loud and earnest call on your Board to send out more help into this field; and now, if the rich congregations of our country, enjoying regularly the administration of the Gospel, and its ordinances could but behold the various scenes of destitution, which this Territory presents, they would be moved to send the Gospel to the poor.

FROM THE SAME MISSIONARY, OF A LATER DATE This is a large field, and an interesting one, into which the people are flowing from every quarter. Did they come only from our own States, the embarrassments of forming and building the church would be less; but Europeans come in largely, and this in many ways enhances both the expense and the labour of church organization. I have, during the months of May and June, travelled about four hundred miles over the country, and the more I see and examine, the more thoroughly am I convinced of the great importance, and the absolute necessity of the operations of our Board of Domestic Missions on a large scale. Otherwise the people must perish for lack of knowledge. Emigrants come, in great numbers, and when I meet with them in my travels, and they find I have been here for some time, they inquire of me with an interest and curiosity truly surprising, all about the country over which I have passed. It is all-important for the cause in this Territory, that the church act efficiently now.

Indiana.

FROM A MISSIONARY IN VANDERBURG COUNTY.

The religious interest continues.

The religious interest, which in my last report, I mentioned as awakened in our church and congregation, and which resulted in the addition of some *thirty-seven* members, still continues. Since our last communion we have received *four* more upon examination; some *four* or *five* more are still inquiring, and we trust will soon be brought to a decision for Christ. Our converts, with but few exceptions, so far as we may judge from outward conduct, manifest a good spirit, and a determination to persevere in the good way they have chosen. We pray that the Lord would strengthen and confirm them in the faith and practice of the Gospel. We are gratified to find that the believing parents have felt it their duty and privilege, to give their children to God in the ordinance of baptism. I have been called to contend with the scruples of some upon this subject, but have generally been successful in removing them. A few Sabbaths since I baptized *seven* children, and on the next Sabbath *six*. Our Sabbath school continues to be well attended. The average number is about ninety scholars, and fifteen teachers, myself superintendent. A goodly degree of interest pervades the school, which I trust will result in the awakening and conversion of many. The Lord has done great things for us; we would give

him all the praise, and desire thereby to be quickened to the exercise of greater diligence, and zeal in his service.

FROM A MISSIONARY IN DELAWARE COUNTY.

Importance of Sabbath Schools.

. . . . While there are some things that look discouraging here, in the main I think the prospect is more encouraging than it has been before since I have been in the field. There is more than usual doing this summer in the way of Sabbath schools, and the encouragement seems to be greater. I look upon Sabbath schools with very great interest, especially in such a field as this, as through them many of the youth are brought under the influence of the Gospel, who would otherwise but seldom hear it. And it is by the ingathering of the youth, we are to expect the principal growth of our little churches. The attendance on the means of grace is generally good, and intemperance is but little known. I believe I have never been acquainted with a community, made up of so many kinds of people, which was so generally sober and quiet, and peaceable. This I consider encouraging.

Ohio.

FROM A MISSIONARY IN MORGAN COUNTY.

"We take too limited a view of missionary operations."

. . . . Our quarterly and annual reports are often destitute of interest, from the fact, that we take too limited a view of this department of the operations of the church. If we do not see sinners converted and added to the people of God, we hastily conclude that truth has lost its force, that our ministry has been ineffectual for good, and that we had better seek some other field where we can be more useful. Against this evil, the church, not only in the west, but throughout our entire community, has had to contend for years,—this spirit of change, rotation in office, seeking, and hearing something new. But we trust a better day is about to dawn on the church. The permanent and conservative character of our body commends itself to the confidence and affections of the people, wherever its doctrines and order are plainly preached, and fully understood. You already know that the number of churches within the bounds of the Hocking Presbytery is increasing. At almost every meeting since our organization, we have received some church under

our care. Others will probably join us soon. What shall we do? is a question that meets us at every meeting. Our congregations are all weak. They cannot command men as the strong churches can. The spirit of missions is not strong enough in the hearts of ministers to carry them into these destitutions. . . .

FROM A MISSIONARY IN TRUMBULL COUNTY.

"Some indications of good."

. . . . Whilst the past year has been one of unusual spiritual dearth, throughout this section of country, and while the field in which I labour, has suffered much from the influence of such dearth, I have reason to bless God that there have not been wanting *some indications of good* in our midst, however small. At times, in our little assemblies, there has been evident manifestation of seriousness, such as have plainly indicated the presence of God's spirit, and have led me to hope it will not always be a day of small things among us.

On Sabbaths, when there is no preaching, prayer meetings, Sabbath school, and Bible class are attended to in the church. And the interest in these, and the number who attend, have both increased of late. And I am gratified to state, that the congregation, when there is preaching, has greatly increased. In a word, I am disposed to view our prospects here as much more encouraging than they have been, and to continue my labours, hoping that with the blessing of God I shall yet see cheering results.

FROM A MISSIONARY IN DARKE COUNTY.

The church encouraged and strengthened.

. . . . The little church here has been somewhat encouraged recently, and I trust strengthened, by the addition of *seven* persons to our number; at our last communion in May we received *seven* on examination. Of these, all except one were heads of families, and all except one, were young persons. We would thank God and take courage. Pray for us. . . .

Kentucky.

FROM A MISSIONARY IN MONTGOMERY COUNTY.

. . . . I have endeavoured to sow the good seed of the word, although it has been in weakness, and in fear, and in much trembling, and apparently with but little immediate fruit. But the Lord reigns, and I trust these labours, feeble, and imperfect, and even sinful as they are, will

not be in vain in the Lord. The promises of God, and the experience of many of his servants, who have long had to say, "Who hath believed our report, and to whom is the arm of the Lord revealed," and afterwards have seen the salvation of God and the fruit of their labours, encourage me. On Sabbath before the last, we had a communion season in a school-house, in Bath county, where I preach one Sabbath in the month. The congregation on the Sabbath was large, and the attention paid to the preached word good. Here a few of God's people, who live far from the house of the Lord, commemorated the dying love of their Saviour, a privilege they seldom enjoy. Although the minds of the people were excited with the news of war, and with the enlisting of volunteers, yet a spirit of deep solemnity seemed to rest on the audience during this interesting scene.

My congregations of coloured people are encouraging, both as to number, and the attention paid to preaching. That which we need, that for which we pray, and that in which alone we would trust, is the life-giving influence of God's Spirit. "Except the Lord build the house, they labour in vain that build." O that God would revive his own work.

Virginia.

FROM A MISSIONARY IN ORANGE AND MADISON COUNTIES.

Happy results of a year's Missionary labours.

In reviewing the operations of the year that has closed, and especially the last three months, to which this report will have more particular reference, I find abundant reason to bless God for the multiplied assurances of his presence with me in my labours. I desire to give him all the glory. It was God who opened the way to my residence, among these "sheep of his pasture, and people of his hand;" and he it is who has thus far helped me. A few scattered but devoted members of the Presbyterian church, thrown by providential circumstances among those by no means inclined to favour our denomination, had been long praying that God would send a minister of their own connexion to break unto them the bread of life. At the suggestion of the committee of West Hanover presbytery, I was sent to discharge the office of an under shepherd to them. Since my residence in that region, we have formed ourselves into a church, have had several Sabbath schools organized, and made arrangements for the erection of a house of worship. He has blessed us, by adding to our number. He has also put it into the hearts of the people to give liberally towards the benevolent objects of the church, and excited the minds of most of those within

our reach to attend more diligently than they were wont to do, on the use of God's appointed means of grace.

But I will proceed to notice more particularly the operations of the last three months.—During the month of April I attended my appointments regularly, preaching three or four times a week, distributing Tracts at most of my preaching places, and visiting all who were sick, or inquiring the way of life. Two cases of awakening developed themselves to me during this month: both of these persons have since expressed a hope in Christ, and will probably unite with us when an opportunity offers.—During the present month our Session will meet, and *four or five* at the least will cast in their lots with us. During this month also, I found several lost sheep of my fold, of whom I had not heard before. They were formerly of the German Reformed connexion, but settled in a community in which there were none of that persuasion, and united with a Presbyterian church then organized, and under the supervision of Samuel Davis Hoge. This was about thirty years since. The church of which they were members declined after Mr. Hoge left this region, and soon ceased to have any existence. The persons of whom I have spoken design uniting with us at our next sacramental meeting. In the month of April, also, a Sabbath school was organized in Madison county, of which one of our Elders is the Superintendent. This school numbers between fifty and sixty scholars. It is cheering to the Christian's heart to visit it. I have never seen a school in which scholars and teachers seem to take more interest, or which gave more promise of success. The Library consists of *one hundred volumes*, which the S. S. Union furnish for *ten dollars*. There is also another neighbourhood, in which a useful school could be organized. If some of your good people would make us a donation of that Library, I would ensure the organization of the School.

In May, I continued my labours at my several places of preaching, and had in addition several appointments at private houses. My congregations have steadily increased in size, and what is more encouraging to the minister, in religious interest. During this month I had the assistance of three brethren of West Hanover Presbytery who made a flying visit among us. Their preaching I trust did good.

In the month of June I preached about four times a week, made some twenty or thirty visits, and scattered a great many Tracts. I also supplied a number of families with the Shorter Catechism, and made arrangements for regular catechetical instruction during the year.

I have reason to believe that the incorruptible seed has been implanted in the hearts of some of the coloured people through my preaching.

I have not been unmindful of their spiritual interests, and hope to do good among them.

At the meeting of the West Hanover Presbytery, a call was presented by this people for my services as a pastor; a salary sufficient for my support has been pledged, and hence my connexion with the Board will cease. And in closing this report I can but return to you, and through you to the Board, which has kindly aided in sustaining me, my sincere thanks for the promptness and attention with which my wants have been supplied. May God bless you, and prosper the cause.

Florida.

FROM A MISSIONARY IN PENSACOLA.

The Lord is granting his blessing.

Owing to delay in bringing my family here, I have only performed about two months actual labour. During that time my exertions in preaching and visiting have been incessant; and the Lord was pleased to smile upon these labours. A goodly number have, as they hope, been converted to God. And an interesting and important addition of *twenty-five* have been made to the church. Of these, a few had been previously members of our own or other churches. The impression seems to be decidedly favourable at present, to the building up of an interesting Presbyterian church in this place. The cause has warm and active friends. We have, however, opposition to contend with. With God on our side, however, we have nothing to fear, and everything to hope; without that, we know our effort will prove a failure. We have all felt, however, that we have abundant cause for gratitude to God for the large and unexpected blessing he has poured upon us in these ends of the earth, these dark desolations of our Zion. The number of members in our little church is now *forty*. It was fifteen before our little revival.

The Sabbath school contains about *eighty* children, some of them Catholics, and is efficiently sustained. Some Catholics have become our friends, and attend our place of worship. They seem to be more than usually accessible here. I hope the Lord may make me the instrument of good to them.

I have a large and interesting congregation of coloured people, to which I preach every Sabbath afternoon. I think there was some deep feeling among them on the subject of religion when I left them. I trust it will be revived upon the recommencement of our meetings.

I hope that something may be done here for the sailors. I have invited them to attend our

place of worship, and we design to appropriate a portion of it to them. We raised *two hundred* dollars for the colporteur enterprise. Our books and tracts were purchased, and read with avidity by most of our population. They were received by none with more apparent pleasure than by some of the officers of the navy, and by the sailors. . . .

Pennsylvania.

FROM A MISSIONARY IN LUZERNE COUNTY.

Missionary labours among the mountains, &c.

I now go every other Sabbath to Nanticoke Dam on the Susquehanna river, where there is a feeble church organized, and dying for want of efficient pastoral labour. From where I board this is about *thirty miles* by wagon road, and twenty through the woods and across the mountains. The latter way I generally take. I can travel it on horseback and on foot, and have weekly appointments on the way. I have already explored these "mountain fastnesses," and find now and then a stray sheep in the woods. Visiting some fifty families I found three English Presbyterian women. This work I like well, although it is very exhausting to the physical man; I have been laid aside for a few weeks by sickness, but am now becoming more vigorous.

The church at N . . . met at the sacramental table on the 26th July. I spent the week previous in visiting among them. I found but little spiritual life; but my prayer is, that God will quicken and warm them into vigorous, spiritual life. There is a goodly number of young people, whom I hope to collect into a Bible class. In the first two meetings of the class we have had about *fifteen* or *twenty* learners. This number should be, and I hope soon will be, more than doubled. This is a most efficient instrumentality; it induces the study of the Bible in almost every family. This is what we want, that the people should search the Scriptures, but it is greatly neglected in our German population.

Sabbath Schools.

These are my most encouraging and promis-

ing agency. In the valley of Conyngham, we have already *six*, and intend to start another in a few weeks. We have obtained a 100 volume Sabbath school library for *four* of them, and have raised the money for a *fifth*. We have *two* Sabbath schools in the Nanticoke congregation, and *two* in the Lutsey settlement. The Schwytzers should have two more; but they are hard to harness. I did succeed to gear them up in the spring, but they crept out of the harness, and out of that field of labour, while I was providentially detained from them a few weeks. I do not however despair of two schools soon in that place.

I continue my Bible class both at C— and at N—. They have great need of this agency there, for there is but one family altar to be discovered in the region. So far as I have ascertained by some sixty or eighty family visits, there are few besides this single family, that attempt anything like regular family instruction in religious matters. Oh! what moral desolation and heathenism exist at home! Oh! that God, with whom is the spirit and power, and whose is the kingdom, the honor, and the glory, would shed down divine influences abundantly, and work a *great work* in our day, beyond our most sanguine hopes.

FROM A MISSIONARY IN THE LACKAWANNA VALLEY.

Anxiety to have the Gospel.

. . . . A pious lady, who has a large and growing family, and who resides some fifteen miles from here, remarked to me a few days since, that there had not been a sermon preached in her neighbourhood for more than three months. Said she, with tears in her eyes, "are you going to desert us entirely? What is to become of my dear children, if they must grow up without the means of grace, without so much as a Sabbath school? I felt deeply for her. She had been raised under the sound of the Gospel, and had a brother in the ministry. Her condition is that of many in this region, and it will be that of many more, if missionaries are not sustained here. . . .

Mission Rooms, Philadelphia, September, 1846.

WISCONSIN.

A NEW PRESBYTERY FORMED.

The last General Assembly, on an overture from the Presbytery of New-York, authorized the forming of a Presbytery in Wisconsin. The following extract of a letter from one of our missionaries in that territory, gives the pleasing intelligence that such Presbytery has been formed, under circumstances of peculiar interest.

"On Saturday last, July 18th, according to the resolution of the General Assembly, we met in Prairieville, and formed the *Presbytery of Wisconsin*. Our exercises were interesting and solemn. They seemed to make a favourable impression on the people. Four of the brethren preached; two of them twice. An excellent brother, who is labouring in Walworth county, after a very satisfactory examination was received a member of the Presbytery. The state of things is as encouraging as we could desire; the only cause of embarrassment is our weakness. We need a strong reinforcement. Three churches, which were taken under our care, need pastors. Four or five places, where we expect to form churches, need stated preaching; and several important missionary fields should be immediately occupied."

This new Presbytery is entirely the fruit of missionary effort. The brethren who compose it are all missionaries of the Board, and most of them have been sent out within the last year. *Four* ministers united in the organization. One was received during their meeting, making their number *five*. Another valuable young brother, under appointment by the Board, was taken sick when on his way to Wisconsin, and unable to be present. He is now recovering, and it is hoped will soon be able to join his brethren in that important and interesting field. Another, a valuable minister, now labouring in Wisconsin, it is expected will apply for admission to the Presbytery at their next meeting. And the Board hope to be able soon, to add both to their number and strength, by sending more missionaries to that field. The field open

for missionary labour in that vast territory at the present moment is encouraging almost beyond example. The Board have but recently sent missionaries to that field. Thus far they have been prospered in this enterprise beyond their most sanguine expectations. The Lord has most signally owned what has been done. And the calls from famishing thousands in that newly-settled territory demand of us prompt and energetic action. The missions there must be sustained and strengthened.

TO PRESBYTERIES AND SYNODS.

The last General Assembly, with great unanimity, passed the following resolution:

"Resolved, That each Presbytery in our communion be recommended to discourage the sundering of feeble churches now united in the support of the Gospel, and generally to combine together such feeble churches in appropriate fields of labour, that the Board of Missions may be relieved from the need of a large allowance in such cases, and, where practicable, from the need of any allowance in aid of ministerial support."

We publish this resolution, with a view of calling the attention of our Presbyteries to it. The fall meetings of the Presbyteries are now approaching, and this is a subject worthy their serious attention. By a wise and judicious arrangement, on the principles embodied in this resolution, it is believed, without injury to many of our feeble churches, and in some instances to the real benefit of such churches, there might be an important saving of missionary funds, and also an increase of our strength in missionaries for the supply of our more destitute regions. When both men and means are so much needed, for the supply of the hundreds of thousands in our land, who have no minister to preach the

Gospel to them, we should surely economize, so far as we can, both our men and our means for their supply. We hope our Presbyteries will look carefully at this matter.

We would also ask the attention of Presbyteries and Synods to the following Resolutions of the General Assembly, in relation to Domestic Missions :

"Resolved, That while we rejoice at the increased interest which the churches have manifested in the work of Domestic Missions, yet in view of the magnitude of the work, the extent of the field occupied, and the rapid increase of the population of our country, we earnestly exhort the churches to augment their contributions to this object, and to pray with increased earnestness for its enlarged success.

"Resolved, That it be recommended to all the churches under our care to take up an annual collection in behalf of Domestic Missions, and it is hereby again enjoined upon such Synods and Presbyteries, as have not acted in the premises, to adopt such plans as seem best suited to secure the contributions of all the churches in its own bounds, with system and certainty, and to report its action in this matter to the next General Assembly."

We republish these resolutions of the Assembly, with a view of calling the *special attention* of the Presbyteries and Synods to this subject. As stated in their last annual report, the Board are under very large engagements to missionaries for the current year. And these engagements are increasing beyond all former example. In the month of June, as stated in the last Chronicle, the number of appointments

and re-appointments exceeded *fifty*. And down to the time we write this, the number of new appointments is nearly *double* the number in any former year. The call for missionaries is still increasing and must continue to increase; and as the Board have already announced to the churches, these calls from perishing souls in our own land must be met. "*God requires it, the Church expects it, the interests of souls demand it.*" Cost what it may, the Gospel must not be withheld from perishing souls. On this principle the Board feel they must act; and in God's strength they will continue so to act, until the churches and the friends of this cause tell them *to stop*, by withholding from them the necessary means. God forbid that this should ever be the case in our favoured Zion. No, brethren, no; *we cannot stop*. The command from on high is *Go forward*. And the Church will take up the command of her Master, and say to her Board, *Go forward*: send the Gospel to all the waste places of our land; *we will sustain you*. This is not only our duty; it is our *privilege*. And we cannot relinquish it. Fear not. *Go forward*, and the Church will sustain you, and God will bless and prosper his own cause.

We hope the Presbyteries, at their approaching meetings, will not fail to act, and to act wisely and energetically on this subject.

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN JULY, 1846.

SYNOD OF ALBANY. <i>Pby. of Albany.</i>	SYNOD OF NEW JERSEY. <i>Pby. of West Jersey.</i>
Hamilton Union ch, N Y, 2 00	Pittsgrove ch, N J, balance 1 00
SYNOD OF BUFFALO. <i>Pby. of Buffalo City.</i>	<i>Pby. of Newton.</i>
Buffalo 1st ch, N Y, 50 75	Stroudsburg ch, Pa, 26; Musconetcong Valley ch, N J, in part, 18; Mansfield cong, N J, 51 95 00
SYNOD OF NEW-YORK. <i>Pby. of Bedford.</i>	<i>Pby. of Susquehanna.</i>
Poundridge ch, N Y, 15; Mrs Hunt's sub, 10 25 00	Towanda ch, Pa, 9 00
<i>Pby. of New-York.</i>	SYNOD OF PHILA. <i>Pby. of Phila.</i>
Jamaica ch, L I, 10 21; Wallabout ch, mo con 4 10 14 31	"A Friend," Tenth Presb. ch, Phila, 25 00

<i>2d Pby. of Philadelphia.</i> --	
Abington ch, Pa, in part	50 00
<i>Pby. of Donegal.</i>	
Presb. cong. of Marietta, Pa,	24 00
<i>Pby. of Baltimore.</i>	
Third Presb. ch, Baltimore, Md, 77 20; First Presb ch, Alexandria, D C, 58 77	135 97
<i>Pby. of Carlisle.</i>	
Presb ch of McConnellsburg	30 00
SYNOD OF OHIO. <i>Pby. of Coshocton.</i>	
Apple Creek ch, 9; Fredericksburg ch, 3; E. Hopewell ch, 3 75; Linton ch, 4 50	20 25
SYNOD OF N. INDIANA. <i>Pby. of Fort Wayne.</i>	
Hamilton ch, Ind,	1 00
SYNOD OF ILLINOIS. <i>Pby. of Kaskaskia.</i>	
Gallum ch, Ill, 84 cts; Elkhorn ch, Ill, 3 30	4 14
<i>Pby. of Peoria.</i>	
Lewistown ch, Ill, 35, less disc. 75 cents	34 25
SYNOD OF VIRGINIA. <i>Pby. of West Hanover.</i>	
Checks drawn in favor of missionaries, 31 25; 40; 50; 92	213 25
<i>Pby. of Montgomery.</i>	
Buchanan ch, Va, 40 50; Pleasant Grove ch, Va, 4; Rock Spring ch, 3; Mountain Union ch, 6; Falling Spring ch, 20; Salem ch, bal 5 50	80 00
MISCELLANEOUS.	
Bethel Benev Asso, S. Car, 15; "J L," 1; Miss	

Ann Cuthbert, Harford Co, Md, 3	19 00
Total	
	833 92
<i>Clothing, &c., received at the office.</i>	
From the Presb ch, Bridgehampton, N Y, a box of clothing, valued at	60 00
From three ladies of Augusta, Geo, a bed quilt valued at	6 00
From the ladies miss soc of the Presb ch, Morristown, Ohio, (deposited with Messrs. Crangle & Bailey, Wheeling, Va,) a box of clothing, valued at	23 75
From the ladies sewing soc of the Presb ch, Charleston, Va, a box of clothing, valued at	80 00
From the Wilkesbarre Miss Soc, Pa, a box of clothing, valued at	46 50
Total	
	216 25
FOR THE CHURCH EXTENSION FUND.	
<i>Received in July.</i>	
Rev Wm Wallace, Cambridge, Ohio	5 00
Rev Wm M Engles, D.D., Editor of the Presbyterian, being the amount of contributions made by several persons for Church Extension purposes	40 00
"A Friend," Teath Presb ch, Philadelphia, per Dr. Boardman	25 00
Barboursville ch, Va, per Rev. D B Ewing	5 00
First Presb ch, Alexandria, D C, per Rev. E Harrison	14 00
Total	
	\$89 00
WM. D. SNYDER, Ass't Treas.	

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN JULY 1846.

SYNOD OF PITTSBURG <i>Pby. of Ohio.</i>	
Lawrenceville ch, 10; Second ch, Pittsburg, Sligo S Sch, 63 cents	10 63
<i>Pby. of Allegheny.</i>	
Slate Lick ch, 9; Scrubgrass and Harrisville chs, 5; Union ch, 17	31 00
<i>Pby. of Erie.</i>	
Mercer ch	13 28
SYNOD OF WHEELING. <i>Pby. of Steubenville.</i>	
Hagerstown ch, 3; Union ch, 50 cents; Bethle-	

hem ch, 2 37; Still Fork ch, 2; Carrollton ch, 4 37; Centre Unity ch, 7 13; Corinth ch 2 50	21 87
<i>Pby. of New Lisbon.</i>	
Deerfield ch, 21; Newton ch, 3 50; Rehoboth ch, 2 60	27 10
Total	
	\$103 83
J. D. WILLIAMS, Treas.	

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN MAY AND JUNE, 1846.

Paint Lick, Ky,	40 00
Providence, Ill,	7 00
Plumb Creek, Ky,	10 00
Cane Run	3 00
William Perkins,	3 00
Augusta, Ky,	9 00
Sharon	9 00
Pisgah and Rocky Spring	12 60
Rev M R Miller	25 00
Bethel Cincinnati Presbytery	14 00
Pisgah Presbytery	5 00
Waveland, Ind,	20 00
2d church, Louisville	1 00

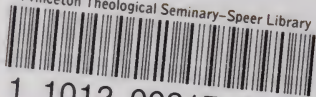
Hopewell, Indianapolis Pby, in part	60
Franklin do.	20 60
A Friend, Franklin, Ind,	54 00
Indianapolis (including balance of last year.)	209 75
Shelbyville, (Indianapolis Pby,) in part,	10 00
Sand Creek do.	12 10
Greensburg do.	11 80
Corydon, Ind,	13 50
Sales at Depot	25 00
Total	
	\$515 95
WM. GARVIN, Treas.	

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